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History

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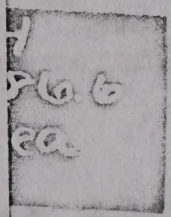

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History of the Christian Churches of

Hendricks County, Indiana, 1959

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INTRODUCTION

A historic sketch of the thirteen Christian Churches of Hendricks County had been arranged in 1926 by Dr. John S. Reagan of the Plainfield Church and this edition has been greatly appreciated by those possessing one. However, some time ago interest was aroused in bringing up to date a written record of each of these Christian Churches.

As a consequence a committee was selected to assemble the information for each church consisting of Roscoe R. Leak of Pittsboro, Leslie Zimmerman of Danville, and Errett P. Rivers of Plainfield.

We express our appreciation to all who spent much time and effort toward bringing these histories up to date at the local level. However, much of the credit for this issue goes to the untiring efforts of Mr. Roscoe R. Leak, who was able to obtain the cooperation of these local representatives from each local congregation and in getting each history assembled in good form for this edition.

We are truly grateful to our Heavenly Father for the heritage that has been given to us through the faithful Christians who served Him through this group of thirteen Christian Churches. We hope that this record may encourage others along The Way.

We humbly dedicate this book to the Glory of God.

LESLIE ZIMMERMAN

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ERNETT P. RIVERS

The upper bluegrass region of Kentucky, from Bracken, Mason and Lewis Counties on the Ohio River, south, including Versailles, Lexington, Winchester, Mount Sterling and Owingsville, was settled early. These early settlers brought the churches to this section as they migrated. These people were mainly from Virginia, some from North Carolina. The Presbyterians are said to have come in 1783, led by the Rev. David Rice. The first Methodists settled at Masterson's Station near Lexington in 1787. Bishop Asbury came preaching in 1790.

The first Baptist preacher is said to have been William Wood, who came in 1792. This same year Washington was made the county seat of Mason County. The Bracken Baptist Association was organized by Elder Wood in 1796, and the first meeting was with the Bracken Church at Minerva, near Bracken Creek, at the west edge of Mason County.

This northern section of Kentucky, later furnished many of the early settlers of central Indiana. This was true in the 1820's and early 1830's, for Hendricks, Putnam, Montgomery and Boone Counties.

These Kentucky settlers took their religion seriously. Bishop Asbury sent William McKendree to Clark County, Indiana, in 1801. where he organized the first three Methodist Churches in this state, near Charlestown. They were Salem, Bethel and New Chapel.

In this same Indiana county is the oldest Baptist Church in the state. It was organized in 1798, and known as "Silver Creek Baptist Church." To this church came the family of Absolam Littell, Presbyterian from Pennsylvania. Two of his sons later went out as "Reformed Baptist" preachers. The Presbyterian Church came to Clark County before 1812.

Barton Warren Stone came to Kentucky in 1798, first; then in 1801 he returned to Cane Ridge and Concord as pastor of these two Presbyterian Churches. He bought land on "Hinkstine's Fork" of Licking River, between these two churches.

It is interesting to note that the first Kentucky circuit of the Methodist Church was called "Hinkstine Circuit".

In 1801 occurred the "Cane Ridge Revival." It was one of many camp meetings held in Kentucky and Tennessee. The Presbyterians and Methodists cooperated at Cane Ridge. Some

Baptists were there. It is claimed that twenty thousand people attended this six day meet. They went home when provisions ran out.

The Presbyterians did not like the "doctrine" Stone preached, so he withdrew in 1804. It is said seven churches followed him and these are regarded as the first "Christian Churches."

B. W. Stone objected to the articles of faith of the Presbyterian Church, and took the Scriptures as his rule of faith and practice. He believed in immersion, and preached confession of faith. Mr. Stone taught school and influenced young men to enter the ministry. He preached in some Baptist Churches. He ordained John Rogers of Georgetown, at Minerva Church in Mason County in 1820. Later he was one of the leaders of the Stone movement.

About this time John Smith, a Baptist preacher, moved to near Mount Sterling. Smith was of the Separate Baptist school of thought, or liberal. The Regular Baptists were very conservative. He did not believe in the rigid Baptist Creed. His preaching coincided pretty well with that of Stone, but he kept the Baptist name. They were soon called "Reformed Baptist". He had many followers. Many whole churches were expelled by the Baptist Associations for following his teachings.

Alexander Campbell of Bethany, Virginia, came to Kentucky in 1823 and engaged in the famous debate with McCalla, a Presbyterian, on baptism, at Washington, Kentucky. Mr. Campbell came to Kentucky again in 1824 and visited many Baptist Churches. Many Baptist preachers were reading *The Christian Baptist*, edited by Mr. Campbell. By this time many Baptists were looking on Campbell as their leader. Baptist Reformed Churches became numerous during the next few years. John Smith became a noted follower of his. Campbell and Stone soon saw that their beliefs and practices were so much alike, why not unite, so they and other followers began to plan for union.

On January 1, 1832, these groups of "Christians" and "Reformers" met at Lexington and voted to unite. John Smith and John T. Johnson were the main spokesmen of the "Reformers", and Barton W. Stone and John Rogers of the "Christian" group. This latter group had the most churches. The Reform-

ers of "Campbellites" were numerous in Ohio. Many of both groups were in Indiana by this time. Many Baptists in Indiana were readers of Campbell's *Christian Baptist* and followed his lead. Christian preachers came at an early date to southern Indiana. Clement Nance was one of these; he had come to New Albany. John McClurg came to Jefferson County and organized a church at Kent. This church, in 1821, definitely joined the Reform movement. McClurg brought Love H. Jamison and Beverly Vawter into the ministry.

An annual "Conference" was held at Gosport in 1826, and another at Edinburg in 1828. Barton W. Stone established the Bloomington Church in 1826; this same year Michael Combs organized the Crawfordsville Church. Jesse Frazier organized Union Church east of Clermont in 1825.

In a few years the leaders, seeing the need of closer communication between the churches, organized County Meetings and Conventions. They gave up the title of "Conference", and of course could not use the name "Association", as that was the name of the Baptist gatherings. The first State Convention of our Indiana Churches was held in Indianapolis in 1839. About fifty preachers attended, representing 115 churches.

Little Flat Rock Church in Rush County and some others united in 1833 in support of an evangelist. They chose John O'Kane. He organized the Central Church in Indianapolis that summer.

A little church south of Ladoga, in Montgomery County, Haw Creek, sent out Gilbert Harney as an evangelist. He traveled over much of Montgomery, Putnam, Hendricks and Boone Counties, preaching and organizing churches.

Thomas Lockhart settled at Belleville, Hendricks County, at an early date and became one of the civic leaders of the county. He was also a preacher of the Disciples Church, having migrated from Kentucky. He preached for and helped organize many Hendricks County Churches.

The first Annual County Meeting in Hendricks County was held at Danville in early September, 1880. These meetings seem to have been held with the different Churches of the county each year until 1915, when for nine years they were held at Danville, then at different Churches again. They continue to be held, binding the Churches of the county closely together in Christian fellowship.

ROSCOE R. LEAK

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BROWNSBURG

On the first pages of a priceless treasure known as the *Commission Book* appears the names of twenty-three men and women who resolved to constitute A Church of God in Christ. The date was July 23, 1837. When the *Commission Book* closed its account ten years later the membership had grown to 150. This was the beginning of Brownsburg Christian Church.

At first the congregation met in the homes of its members and later held services in the first school of Brownsburg. This log schoolhouse stood where the water tower now stands.

Thomas Lockhart came to the church as its first minister in 1839, and soon urged the congregation to build the first church. As a result the log church was erected in 1840 on a lot just west of the present library. It was in 1844 that the first Sunday School was organized; there being just two classes.

The congregation outgrew the log church, so it moved to a new brick church which was erected at a cost of $1,500 on North Green Street. Ellis Green was the superintendent of construction until his death and Tyra Mangomery continued as superintendent until construction was completed in the year 1858.

The Ladies Aid was organized in 1885 with Mrs. Parthenia Burns as its first president. Three years later its 58 members re-organized, forming an organization known as the Christian Church Benefit Society which had a continuous existence to January, 1936. The Woman's Union was then formed with Mrs. Martha Butten as its first president. Through the efforts of this organization the parsonage was purchased in 1911 and it also gave generous support to the building of the present church.

The first organized effort at missionary work occurred in 1886 when the Ladies Missionary Society came into existence. Then on April 18, 1909, the Christian Home Board of Missions was organized with Mrs. Ollie Trucksess as president. Under the ministry of the Rev. L. C. Anderson this organization worked earnestly in arousing the missionary spirit in the

church. In one year it raised over $700 for missions. It was in 1936 that this organization was combined with the Christian Church Benefit Society and became known as the Women's Union.

One evening in 1887, at the home of Mrs. R. J. Band, seven young people under the leadership of Mr. Carey Morgan formed the Christian Endeavor. This group grew into a strong organization of over 100 members.

The Knights of the Holy Grail was organized in 1912 under the leadership of Mrs. F. E. Trucksess and Edgar Cross. The membership of Knights and Pages grew to about 30.

The long felt need for a new and larger church building began to take definite shape under the leadership of the Rev. L. C. Anderson, and in August, 1923, the cornerstone of the present church was laid. His successor, the Rev. W. G. McCalley, continued the effort which resulted in the completion of the present edifice at a cost of about $42,000. The dedication service was held April 27, 1924, with over 2,000 people in attendance. Mr. Wm. F. Evans was chairman of the Building Plans Committee. The Finance and Construction Committee was chairmaned by Mr. Cleo Hunt.

The Centennial Celebration began on Thursday evening, July 22, 1937, when a Young People's Banquet was held. The message was brought by the Rev. Estal L. Taylor of the Fortville Christian Church on Friday afternoon, July 23. The Women's Union observed the centennial devoting their meeting to the history of women's work in the church. Friday evening, July 23, the men of the congregation held their observance. On Saturday, July 24, the Loyal Berean Class directed an antique display in the church basement. Centennial Sunday was observed by a wonderful worship service, the Rev. L. R. Fugit bringing the message, and was followed by a basket dinner and a cutting of a birthday cake. In the afternoon a reminiscent meeting was held at which former ministers spoke.

The need for an educational building became apparent about this time, but because of the struggle to retire the indebtedness of the church building, it was put aside for a time.

However, in 1942, a building fund was started and began to grow slowly at first but as the need became more pressing church leaders and the various groups began in earnest to reach the goal. Accordingly, in 1950, a Building and Finance Committee was appointed for the purpose of drawing up plans for the type of building needed. Later a Building Committee and a Building Finance Committee was appointed to bring the final plans to conclusion.

As a result of the untiring efforts of a great company of persons, their prayers and their sacrifices, the Ground Breaking Service for the educational building was held on Sunday, May 10, 1953.

Work began immediately thereafter, and on Sunday afternoon, January 31, 1954, Brownsburg Christian proudly and prayerfully dedicated its fine Educational Building. Dr. Frank E. Davison was the dedication speaker. The service was well attended by the members of her sister churches throughout Hendricks County.

Another high-light in our progress was the Mortgage Burning Service held Sunday, August 4, 1957. Those participating were: Mr. Floyd Hufford, Mr. Byron Hollaway, Mr. Floyd Jones, Mr. Lester Yearick, minister, and many others who did so much to make this event possible.

At the present time the church membership exceeds 600 while the Bible School attendance is well above 500.

Historical Dates and Events

1830—First immigrants into Brown Township
1835—Harrisburg plotted—later known as Brownsburg
1837—Church of God in Christ composed
1840—First log church built
1844—Sunday School established
1858—Old brick church completed
1885—Ladies Aid organized
1886—Ladies Home Missionary Society formed
1887—Christian Endeavor organized
1888—Ladies Aid re-organized into Christian Church Benefit Society
1900—Brick church enlarged and remodeled

1909—Christian Women's Board of Missions organized
1912—Knights of Holy Grail organized
1923—Cornerstone of present building laid
1924—Present church building dedicated
1925—Junior church organized
1936—Women's Union organized
1937—Centennial celebration of the church
1942—Women's Union re-organized into Women's Council
1953—Ground breaking for Educational Building
1954—Dedication of Educational Building
1957—Burning of mortgage.

Pastors

1838—Thomas Lockhart
1871—U. C. Brewer
1875—J. B. Ludwig
1879—A. J. Frank
1880—John Cenfield
1881—A. J. Frank
1883—J. B. Ludwig
1885—R. A. Gilchrist
1886—Casey Morgan
1887—U. C. Brewer
1891—A. H. Moore
1893—A. J. Frank
1894—S. N. Conner
1895—T. H. Kuhn
1896—W. F. Howe
1898—S. H. Creighton
1899—A. L. Crim
1900—L. E. Murray
1904—W. Starr
1905—E. B. Schofield
1908—L. H. Graham
1912—W. H. Newlin
1917—R. E. Emory
1918—L. C. Anderson
1921—W. G. McCalley
1924—Homer Bablett
1927—U. L. Ogden
1930—A. J. Lindsey
1932—L. R. Fugit
1940—W. H. Smith
1943—T. E. Morton
1946—L. B. Yearick
1957—Youth Minister, Stanley Melton

CLAYTON

When the sketches of the Christian Churches of Hendricks County was compiled in 1925, Mrs. Mary Cox wrote the sketch of this church. From this article the history to 1926 is taken. She quotes an item of county interest that was written in 1878 as follows:

> *"As early as 1825, Elders Combs, Secrest, Root and others began the proclamation of the Gospel Plan of Salvation by this body of Christians, and on the 29th,* (month omitted) *1829, Elder Michael Combs organized their first congregation in the county, near where Plainfield now stands. This was the second denominational organization in Guilford Township, and is now the Plainfield Church. Seventeen members united as Charter Members. The next congregation of this order, 'Set in Order' was in the Higgins neighborhood, near New Winchester in 1832. The 3rd at Osborn's Mill, south of Stilesville, 1834."*

An early church was at Belleville. Dr. J. S. Reagan says this church disbanded when most of its members united with the Clayton Christian Church.

The Christian Church at Clayton was organized December 7, 1863, by Elder Thomas Lockhart and O. P. Badger, Samuel B. Hall and John R. Ballard were chosen as the first elders. George Acton and James Ferguson were made deacons. There were sixty-three charter members. The list includes Thomas Lockhart and wife. Others surnames are Acton, Ballard, Brown, Hunt, Hall, Hopewood, Moore, Rynerson, Martin, Rogers, Wills and Worrel. Mrs. Cox gives the complete list.

Early preachers were: Thomas Lockhart, O. P. Badger, J. M. Caufield, L. C. Warren, W. R. Jewell, U. C. Brewer, A. J. Frank, C. A. Stevens, L. E. Murry, Jabez Hall, T. M. McGowan, W. H. Kerr, S. M. Conner, H. A. Davis, A. L. Carney, W. D. Bryant, R. A. Bennett, and O. E. Kelley.

The Aid Society was formed in 1899. It consisted of five

members: Mrs. Acton, Mrs. John Worrel, Mrs. John Rynerson, Mrs. Hall, and Mrs. Hammond. It grew to a membership of forty and did a wonderful work for the church.

A Missionary Society was organized some years before 1926 but disbanded later. In 1924, a few from Clayton Church and others from the Hazelwood Church united and formed another society, under the leadership of Mrs. Charles Shields and did good work. Mrs. Ruth Gephart of Hazelwood was president then.

A good Sunday School of about one hundred members existed then, with faithful superintendent and teachers.

1926 - 1955

In 1926 the construction of an annex on the north side of the Clayton Christian Church came about through the faithful efforts and outstanding leadership of Mrs. Sylvia Shields and her very active "4-L" class of youth. This structure has provided for additional classes in Bible School, various business meetings, and fellowship gatherings. It serves as additional space to the regular sanctuary when needed upon special occasions. At the present writing it accommodates a regular Junior Bible School each Sunday consisting of three classes, totaling an enrollment of twenty-five to thirty children.

Out of Mrs. Shields' "4-L" class two members, Glen Tudor and Maurice Thompson became prominent evangelists. Not only has the Clayton Christian Church contributed these men to the field of evangelism, but some very good Bible School teachers and leaders some of whom are presently working in the church. Of special recognition are the many years of faithful service and interest as a teacher and coordinator of general functions and activities consistently offered by Brother Byron Elmore.

Of worthy mention are the large number of young men out of this small congregation who have, and some still are, serving their country in the Armed Forces as follows:

World War II

Cecil Havens
Roger Herron
Wilbur Parks
Earl Parks
Leo Pickett
Clarence Warner
Everett Warner
Hugh Thompson
Winford Havens
Paul Chambers

Korean Conflict

Floyd Pickett
Paul Elmore
Robert Rushton
Ralph Williams
Richard Lambert
H. Paul Mullis
Gene Shuler
George Roberts, Jr.

In 1939 the last payment was made on a new furnace which had been installed a short time prior. Brother Harry Davis, serving third time as evangelist in the church, led in the campaign for funds to be used for payment of the furnace.

Other improvements consisting of a new roof, new surface covering, painting, a new oil furnace (installed in 1953) etc., have been made possible through generous contributions of trustees and some members and funds bequeathed by the late Sister Georgia Cox and the late Mrs. Morton Foster.

Unfortunately, the church records were destroyed by fire in 1941 in the home of the clerk-treasurer at which time the residence burned. Therefore, the following list of evangelists who served the church since 1926 may be incomplete, but those listed served in the order listed: Brothers Kershner, McMurray, Mull, Daniels, Harris, Davis, Chandler, Mickel, Griffin, Smith, Springer, Tudor, Tucker, Poynts, Casteel, and now Norman Wells.

On Sunday, October 30, 1955, a very special homecoming entitled *Mrs. Shields' Day* was observed with a fellowship dinner following the morning worship hours and a special program in the afternoon dedicated to Mrs. Shields in memory of long years of service for our Master performed in the subject church.

The Ladies' Aid has served the church very well in a finan-

cial way in past years, but is rather inactive at present due to most of the members having passed on or moved elsewhere. The Aid was responsible for redecorating the interior of the church building which added much to the appearance.

WINIFRED G. MULLIS

COATESVILLE

In 1884 a small group of men and women who had come from Christian Church homes in various parts of the state, made a canvass of this community and found fifteen persons who were anxious to organize a New Testament church. The meeting house that had been abandoned by the Friends some time before was purchased and remodeled. In August, 1885, this small group composed of the following persons formally dedicated themselves and the building, to the spreading of the Gospel of Jesus Christ. John and Jane Tucker from Plainfield Church, Marshall and Mary Robards, Abigail Bryant, Ellen Siler and Jennie Marker from Stilesville Church, Sarah Eilis, Rachel Parker and Cynthia Hampton from New Winchester Church, Joel and Lavina Wheeler, Charles Weir, George Glass and Miles Chastain.

The organization and dedication were conducted by T. M. Wiles and Ira J. Chase. John Tucker and Miles Chastain were elected Elders and Joe Wheeler and George Glass served as Deacons till after the first revival which was held during the winter of 1885. William Runyan preached nightly for several weeks and about sixty persons were added to the membership. Then J. H. Appleby, Joe Wheeler, Alex Fetrow and Thomas Awbrey were ordained Deacons, which completed the church organization.

During the next forty years the Lord's table was spread with little irregularity. The membership never reached one hundred but averaged about seventy on the roll, two-thirds of which have usually been active. There has always been a small Bible School, and preaching once a month.

A substantial building was erected in 1895 under the pastoral guidance of Urban C. Brewer. L. L. Carpenter was present at the dedication services and after the pledges covering all the indebtedness were secured, he preached the dedication sermon. The church was erected on a downtown site, and was equipped with furnace, electric lights, baptistry and seats for three hundred people.

Following is an incomplete list of preachers who have ministered to this church: Ira J. Chase, William Runyan, Oliver

P. Badger, William Anderson, W. H. Brown, Urban C. Brewer, Brother Hall, A. W. Connor, Frank Davidson, E. M. Barney, Frank Scott, C. V. Stainsby, Don McKinnon, A. L. Beard, E. H. Justice, A. M. Hootman, Mark Hall, and A. W. Havens. Some evangelists who have worked this field are: T. M. Wiles, the Rev. Mr. Cassell, Jack Ashley, Milo J. Smith, T. J. Legg, H. A. Davis, E. L. Day and Ray Thomas.

The officers in 1926 were: Albert Crews, James Davidson, and J. G. Sharp, trustees; William Vice, chairman of the Board; Claude Phillips, treasurer; Charles Crews, Sunday School superintendent; Mary Bryant Sharp, president Woman's Missionary Society. The Elders were Albert Crews and B. F. Draper; Deacons: Claude Phillips, Charles Crews, William Vice, Merle Masten, Floyd Crews and Ardith Phillips.

Before the Christian Church was organized at Coatesville there was a little Bible School organized with George Glass as superintendent, which met through the summer months in the old two-room school house. There was no school during the winter months. After the "little church on the hill" was bought and remodeled the school became an all year around service. The first superintendent after the organization of the church was Miles Chastain.

During this period the Aid Society was active in keeping up repairs. They met regularly and worked on Friday afternoons for a number of years.

The Missionary Auxiliary to the Christian Woman's Board of Missions was organized in the Coatesville Christian Church in March, 1915. Mrs. O. H. Griest and Mrs. Pink Paddock of the State Board were present and installed the officers: Mrs. J. G. Sharp, president; Mrs. Virgil Davis, secretary; and Mrs. Mary P. Vaughn, treasurer. There were twelve charter members. The society grew slowly. The offerings sent to the C.W.B.M. and later to the United Christian Missionary Society totaled approximately $800 for ten years. Mrs. Mary P. Vaughn bought the only Golden Jubilee Bond, credited to the society. Those who served as president in the society are: Mrs. J. G. Sharp, Mrs. H. H. Phillips, Mrs. B. F. Draper and Mrs. Sharp again. She also served as county Missionary Secretary.

Missionaries on furlough who have visited the society are: Mary Kelley, Nanking, China; and Ross Atherton, Bolenga, Africa, who were under appointment at time of visit. Missionaries on the field, and home on furlough: Arthur Elliott, South America; Miss Lois Eily, China; Virgil Havens, Africa; Mr. and Mrs. Grigsby, Mexico; Miss Virginia Young, India; Virginia Maltby Clarke, Africa.

The doors of the church were closed in the early 1930's because of indifference and lack of funds. Mrs. Mary Vaughn had kept things moving for a few years, but after she died there was no one to lead. Because many younger members married and moved away, the membership consisted of about eight members: Ruth Bryant Elrod, Opal McDaniel, Mary Sharp, Mark McDaniel, Joe Elrod, Jimmy Elrod, Rose Draper, and Mary Ellen Sullivan Banks.

Interest in reopening the church building started about 1946. Now and then services were held but when services were over the interest ended. Then the churches of the County became interested in opening the Coatesville Church and a movement was started in the County Officers Meeting to do something about it. A committee from other Hendricks County Churches was appointed. Chester V. Parker, Blair Sparks, Sarah Money and Leslie Zimmerman met with Mrs. Opal McDaniel in Coatesville on April 10, 1946, and arranged to meet with the Missionary Society to see what could be done to reopen the doors of the Coatesville Church. The Missionary Society was the only active force at this time, and they were elderly women, twelve in number. Their consent was given to reopen the church.

Mr. Zimmerman and others went to work on the building which had deteriorated to a great extent. Mr. Otis E. Gulley of Danville held services for a time. Attendance and support was given by other churches of the County. Funds were donated by individuals and churches of the County, and by others. By March, 1947, the attendance had grown from five to as high as 53. Mr. Gulley and Mr. Zimmerman kept the other churches of the County informed and interested.

At a meeting held on March 25, 1947, the committee for the Coatesville project thought it was time to get a resident

minister for the Coatesville Christian Church. Carlyle Yates was called to serve the church August 31, 1947. The church made progress under his leadership.

There seemed to be no end to the hardships of this church. In the spring of 1948, on Good Friday, a tornado struck the town and community and the church building was completely destroyed. With the aid of the Christian Churches of the County and other Christian Churches and friends, funds were collected and a new building was built north of the old site. Members of the Coatesville Church and many other friends built the new building.

This building has a seating capacity of 250 or 300 in the auditorium, four class rooms and a baptistry upstairs. There is a large basement where kiddies meet, a kitchen, and rest rooms. It has a heating unit on each floor. The membership grew under the leadersip of Carlyle Yates. He resigned September 30, 1951.

James E. Morgan served the church from October 1, 1951 to October 1, 1952. Then Vernon Smith came and served till July 1954. Martin M. Honchalk came July 4, 1954; then Jack Nichols served, followed by William Duffy and John Brown. These young men all had a hard task, and did it well.

The present membership is 64 active members and 16 inactive.

MARTIN M. HONCHALK.

DANVILLE

Among the early pioneers emigrating to Indiana from Pennsylvania, Ohio, West Virginia and Kentucky were those who embraced the principles of the Restoration Movement. As early as 1825, those who had received the simple Gospel of the New Testament and advocated a return to the apostolic church were meeting at irregular intervals in and around Danville. Elders McVey, Combs, Comer and others preached occasionally in the old log Court House which stood just north of the northeast corner of the present public square.

The earliest record available of an organized church in Danville is dated April 7, 1845. At this time a congregation was organized by Love H. Jameson and Elder Thomas Lockhart with either thirteen or fourteen charter members. Since the roll does not indicate where the lists of charter members ends it is difficult to be certain of the names. The original roll read as follows: *"The disciples of Jesus Christ living in Danville and vicinity hereby give themselves to each other for Christian living and watch care taking for the rule of their faith and practice the scriptures of the old and new testament."* (Dated April 7, 1845) From the roll and others who have written concerning the first days of the church, the list of charter members, as nearly as we can ascertain, includes the following: Asa S. White, Margaret White, Celia Cake, Samuel Verbrike, Lettie C. Verbrike, James Odell, Ann Odell, Wesley Bell, Ann Bell, Wesley Sears, Ann Sears, Allen Hess, Sarah C. Hess, and Margaret McPhetridge. The roll grew steadily and within four or five years numbered fifty members. According to an article on "Danville" by James L. Clark in the booklet, *Historic Sketches of Christian Churches in Hendricks County, Indiana,* Elders Lockhart, Badger, Waters, and others ministered to the disciples in Danville before and after the permanent organization. The early records of the organization show payment from one dollar to four or five dollars per visit to Elders Lockhart, Waters, Combs, Hollingsworth, Hopwood, McDuffie, Scott, Conneil, John Hadley, Russell, New and others. The compensation never, or at least, seldom, exceeded two dollars when there was only one preacher present. If two were present the

amount paid was usually from three to four dollars. From May 30, 1848, to December 12, 1849, the receipts of money amounted to $34.48 and disbursements to $34.98. For the next eighteen months the receipts were $47.89 and disbursements, $45.73. Disbursements were for communion wine, tallow candles and for preaching. Such items as fuel and janitor service were supplied without any account being taken thereof.

In 1851, a lot was purchased for the sum of one hundred dollars. The deed at the recorder's office fixes the location as being on the east side of South Indiana Street, just north of the first alley south of Main Street on the south fifty feet of lots one and eight in block twenty-one. On this lot a frame structure, twenty-four by thirty feet, was erected at a cost of approximately $1200.00. The building was very meagerly equipped with simple benches. The pulpit was placed at the east end of the building and the front opened on Indiana Street. For a time at least, the building was lighted by tallow candles. As was the custom at that time, the men occupied the pews on one side of the room and the women the other side. Soon after this building was erected, a Sunday School was organized with Moses Cavitt serving as its first superintendent. A little later a bell was secured which was later transferred to a second building. It was while worshipping in the frame building that the question of introducing instrumental music became an issue which provoked much lengthy discussion and disturbed many of the members. According to the records, the discussion led to a meeting of the congregation on March 29, 1873, which was continued in another meeting in April at which time it was agreed that an instrument should be introduced into the church. When this was done, Sadie McClelland was appointed organist for the year and Lelia E. Lockhart, assistant.

The construction was begun on a second building of substantial brick and stone in 1870 at a cost of $15,000.00. The new building was located on a part of the lot occupied by the present edifice. The use of the new building began in 1874, and construction was completed in 1877. It was dedicated on November 4 of that year by Elder Isaac Errett.

A most interesting story is connected with the raising of funds to provide the first pipe organ for the second church

building. Each church member was asked to donate ten cents and invest it in such a way as to bring increased returns. One woman made pies and finally realized five dollars. Another purchased gingham and made aprons which netted six dollars. Two members popped corn and delivered it to customers. Many and ingenuous were the ways in which the members multiplied their ten cents to raise funds for this purpose. The organ was dedicated by Roy Mullendore of Indianapolis, assisted by Mrs. E. F. Daugherty, soloist, and Miss Mary Belle McClelland, reader.

The first full time minister of the Danville Christian Church was W. R. Jewell who was called to serve in 1865. He lived in what has long been known as the John C. Hill home on the north side of the road east of the creek that runs through the park. According to the best information available, other resident ministers who served the Danville Church to 1914 are, in the order of service, as follows: W. R. Jewell, Elder Blanke, Elder Tingley, the Rev. Mr. Peel, Urban C. Brewer, Ira J. Chase, A. J. Frank, S. M. Conner, A. W. Cooner, the Rev. Mr. Cunningham, Eugene Martin, A. L. Orcutt, Cloyd Goodnight, the Rev. Mr. Leitch, Edgar Fay Daugherty, and E. E. Moorman.

The following notes from the diary of Brother Ira J. Chase who ministered to the Danville congregation in 1884 are typical of the labors of the early ministers of the congregation:

March 28, 1884—Arrived in Danville at 5:00 p.m. The first meeting opened up favorably. Brother U. C. Brewer, the former pastor was present and aided. I am sorry he has to leave for a week. My host for the present is Garshwiler. He and his wife and adopted daughter make it very pleasant for me.

March 29—This meeting began from the start to grow in interest. We had 27 additions in 27 days. "To me, no meeting has been more pleasant."

April 2—I am preparing a lecture for the Normal Scientific Class in Danville for next week.

May 3—Saturday. Danville. I received an unanimous call from the church here to become its pastor. I have accepted. My home this time is with our Brother Dr. W. J. Hoadley and a pleasant place it is.

May 4—Fine morning audiences and good interest. In the

evening we had Children's Missionary meeting. The church was beautifully decorated with flowers and nine bird cages with singing birds in them. The exercises were interesting and the house filled to overflowing as usual on Sunday night. Everybody satisfied and funds raised for Children's Mission, $15.17.

May 11—Good audiences and at night could not accommodate the people. Our Bible School is a great success. Sister W. J. Hoadley makes a splendid superintendent. Dined at the E. H. Hall home.

May 18—Rainy, but good audiences morning and evening. One confession—Miss Amanda Baker, who lives in the home of J. N. Shirley.

Monday, 19—The ladies are as busy as bees preparing for a festival, undaunted by threatening weather. In the evening the clouds broke away and the ladies cleared $50.00.

Monday, June 2—Dined at Brother McCoun's. My home is still with J. J. Bell's.

June 22—Good audiences. The brethren are pleased with my sermons. The sceptics are not.

July 6—Fine audiences. A series of sermons on *The Inconsistencies of Sceptics.* My church is a unit with me. Dined one day at Brother C. Soper's and another at Brother Bunton's.

Thursday—Prayer meeting numbered 60 persons.

July 13—Sermon at night, *Tom Paine Contrasted with John Jay and Others.* Extra chairs brought in. Prayer meeting attendance hindered by rain. Only 40.

Dec. 24—Christmas exercises by the children. Collection for needy, $15.00.

August 18—Hired a team and carriage and drove with the family to Bethany Park recently bought by our people. A tract of 27 acres; it has a hotel and a tabernacle already erected.

March 1—Funeral of R. C. S. McCoun. (Father of Miss Etta McCoun.)

On Sunday, November 9, 1913, William E. Anderson, the minister of the church, called a congregational meeting and presented the suggestion that a new church building be erected. He indicated that $35,000 would be required, plus an endowment fund of $10,000, the purchase of additional ground on the

east of the present building at an estimated cost of $3,000, and an estimated $5,000 for the purchase of a pipe organ and other equipment. The congregation was dumb-founded when it realized that the request involved a total of $53,000. Whereupon, Otis E. Gulley, the chairman of the official board arose and read the following: *"To the trustees, official board and members of the Christian Church of Danville, Indiana, in compliance with the wishes, purpose and request of my father, John N. Shirley and my mother, Susan Shirley, as a token of respect and esteem for their memory and the Master whom they served, and subject to the conditions, hereinafter named, I hereby subscribe, donate and give to the Christian Church of Danville, Indiana, for the purpose of erecting a house of worship, a sum of, not to exceed, $35,000."* Signed, Edgar W. Shirley. The condition indicated that the building should be erected on the lots which it now occupies, and that an endowment fund of $10,000 be provided by the church, the income to be used for the employment of a janitor and building maintenance. Further conditions included the description of the facilities of the new building and the naming of a building committee. When the reading had been completed the offer was unanimously accepted by the membership and plans for the raising of the endowment fund were quickly made. This fund was over-subscribed in a short time. The formal farewell service in the old building convened at 3:00 p.m. on the last Sunday of March, 1914. Brother W. E. Anderson presided at the meeting which immediately followed a week of special services when the congregation heard former ministers, Moorman, Orcutt, and Daugherty. Mr. Ora Leak reviewed the work of the Sunday School from 1865, indicating that the highest attendance figures for that year was 107. Great emphasis was placed at that time, on the number of verses which could be recited. One girl was reported to have memorized over two hundred verses. The history of the Christian Endeavor which was organized in 1890 was given by Mrs. May Mastin. Miss Lydia Bowen presented the work of the local missionary society, which was followed by a history of the Eldership, the Deacons and those having served as ministers. Mr. Gulley recalled the action of the congregation in approving the building of a new

structure and gave to Mr. W. A. King, a representative of the building committee, four bricks, taken from the west wall of the auditorium, which were to be placed in the wall of the new church building, thus uniting the new and the old together. Mr. Anderson was presented with a small model of the old church on Indiana Street with the request that it be placed in the strong box of the cornerstone of the new building. The model was made by Dr. A. J. Kinneman from the walnut joist of the old building. The work of the official board was reviewed by Thad S. Adams who presented to Mrs. Julius Hubbell, a daughter of Mr. Watts, one of the pews her father had given. Mrs. Lee Barnett, president of the Fellow Helpers, reported that the women had purchased a church organ, paid insurance, bought sixteen feet of ground east of the church and had consented to raise $3,000 for the remaining ground required for the new church.

While the old building was being razed, the congregation met in one of the buildings of Central Normal College. The beautiful new building, constructed of brown tone brick with Bedford limestone trim, was completed in 1914. The over-all dimensions are one hundred and ten feet by one hundred feet. Facilities are provided for a Bible School of five hundred, a congregation of seven hundred and fifty, and institutional work for two hundred people.

The Danville Gazette of May 1, 1916, reported the unveiling of the bronze tablet in memory of John N. and Susan Shirley, which was placed in the foyer of the building which the Shirleys had made possible. The tablet was installed temporarily in the baptistry window and little Mary Margaret Parker unveiled the tablet. The dedicatory address was made by the Rev. Joseph C. Todd, dean of the Bible Chair, Indiana University.

It was at this time also, that Danville was host to the 77th annual convention of the Churches of Christ in Indiana. Brother Charles Otis Lee was minister at the time. State conventions had previously been held in larger cities and Danville and Hendricks County were honored, indeed, in being chosen to be host to the 1916 convention.

Ministers who have served the Danville congregation since

its entrance into its present building and until the present time are as follows: Charles Otis Lee, William E. Sweeney, who served from 1917 to 1920 and who is presently living at Lexington, Kentucky; A. L. Crystal, Rev. West, E. E. Pedicord, who now resides at Brownstown, Indiana; Clarence A. Mitchell, Mr. and Mrs. Cecil Franklin, who also served as state evangelists in Indiana for a number of years. Mason D. Meeks, R. Powell Meade, a student at that time at Butler University and now minister of the Central Christian Church, Terre Haute. Harry F. Lett, who began his ministry in Danville in 1939 and was stricken with a heart attack on March 18, 1943 while at Danville; Mr. Edwin S. Sweeney, who served until ill health required his resignation in 1947. He was succeeded by Raymond L. Abner, then in the general evangelistic field. Mr. Abner gave a significant ministry until his resignation in 1951. He was followed by Herbert J. Wilson and the present ministers, George Smith and John Worrell.

The Danville Christian Church observed its centennial in 1945. Mr. Otis E. Gulley, chairman of the centennial committee, was tireless in his efforts to make this a memorable occasion. An attractive centennial book depicting in pictures and in story the history of our movement in Danville and Hendricks County was prepared. The week of the centennial observance was opened by a message from Dr. P. H. Welshimer and Dr. Fred D. Kershner also spoke during the observance.

On March 26, 1948, two hours following the annual Good Friday Services, Danville was struck by a tornado which destroyed many buildings in the city and seriously damaged the church house. Under the dynamic leadership of Raymond L. Abner, who had just begun his ministry with the congregation, and with the able assistance of the chairman of the official board, Mr. Charles Porter, the church set about the task of clearing away the wreckage. The roof had been torn off and the interior was seriously damaged by falling debris and rain. The congregation indicated its indomitable courage by overflowing the Masonic Temple for its Easter Service. Until the church building could be re-occupied, however, the congregation met in the local high school gymnasium. It was estimated that $50,000 damage had been done to the building but this

figure was raised to over $80,000 before the final repairs had been completed. The church realized $11,000 from insurance, borrowed $37,500 from the Board of Church Extension of the Disciples of Christ and raised the remaining (over $30,000) including $8,000 on dedication day by subscription. Sunday, June 5, 1949, was dedication day. The sanctuary had been completely remodeled and redecorated under the direction of Mr. John G. Alber, of Lincoln, Nebraska, father of the Danville minister. A beautiful Baldwin electronic organ had been purchased to replace the badly damaged pipe organ. Substantial improvements had been made, also, in other parts of the building, especially the gymnasium or Fellowship Room. Dr. John H. Booth preached the dedicatory sermon, and assisted in the receiving of pledges and offerings. The church made tremendous evangelistic and financial growth during the ministry of Brother Alber. Special emphasis was placed upon the development of a youth program and Mr. Ray Harper was called to become the first youth minister of the congregation. The ever-enlarging world vision of the church was manifest in the selection of Miss Barbara Williams of Pittsboro, Indiana, then a missionary candidate studying at Butler University, to be the Living Link of the church. Miss Williams, now Mrs. Paul Stone, is presently engaged in missionary work in Puerto Rico. Her living link missionary support began in January, 1954. Following the resignation of Mr. Alber and Mr. Harper in 1951 the church extended a call to Miss Ruth Jordan to become Christian Educational Director, church secretary and choir director. Miss Jordan, now Mrs. Edgar Hiatt, continues to serve in these capacities with the exception of that of church secretary which is now a separate position.

A brief history of the auxiliary organizations of the church includes the Missionary Society, organized in 1882 with sixteen charter members. The Society supported the work of the Christian Woman's Board of Missions. We mention appreciatively, some of the active members of this dynamic group such as Mrs. U. C. Brewer, Mrs. John C. Hill, Miss Jennie Davis, Mrs. Theresa Bowen and daughter, Miss Lydia Bowen, and Mrs. John V. Hadley. Mrs. John C. Hill was the first president. Other early presidents were Mrs. J. V. Hadley, Mrs. U. C. Brew-

er, and Mrs. Mattie Montgomery Clark. One of the most outstanding examples of devoted service in this organization was that of Miss Lydia Bowen who was the first treasurer and who served for thirty-three years. She was elected a life time member of the Society following this long period of services. The Society contributed generously to the C.W.B.M. Headquarters and supported the Men and Millions Movement and the Golden Jubilee, promoted a missionary library and solicited subscribers among the members for the World Call. This loyal group of women continued their support after the organization of the United Christian Missionary Society. In 1949, the local Missionary Society was organized into the Christian Women's Fellowship and is carrying forward an increasingly effective program through five groups or circles.

Another women's organization which concerns itself with the needs of the local congregation is named the "Fellow Helpers". This group was organized by the wife of the Reverend Eugene Martin in 1900. Mrs. L. A. Barnett was the first president. She served in this capacity for eleven years and guided the Society into many effective fields of service. Some of the charter members were: Mrs. L. A. Barnett, Mrs. Solon Enloe, Mrs. Pearl McCoun, Mrs. James McCoun, Mrs. Charles McCoun and Mrs. J. W. Thomson. The Fellow Helpers are still rendering vital service to the church by the purchase of needed equipment and the serving of meals as they are requested by various groups both within and without the church. Mrs. Marie Russell is the faithful and energetic president.

Mr. Byron Anderson is the faithful superintendent of our growing Bible School which now numbers over six hundred members and enjoys an average attendance of over four hundred and fifty. The oldest of the classes is the 20th Century Class which was organized on January 19, 1913 with forty-six members. At one time this class numbered in its membership over two hundred and fifty when it met the challenge of Judge John V. Hadley who promised to contribute to the class one dollar per member if it reached this goal. A great teacher of this class was Mr. Otis E. Gulley, who served in this capacity for many years. The 20th Century Class is presently taught by Miss Neona Milhon. Other classes in the adult department

include the Live Wire Class, a class of ladies taught by Mrs. Fern Lawson; the Men's Bible Class taught by Mr. James Shockley; the Welcome Class taught by Mr. Stanley Fender; the Christian Builders Class taught by the Rev. George W. Smith; the Under Thirty Class taught by the Rev. John Worrell. The youth department includes three classes: Christian Young People, a college-age group, taught by Robert Jensen; a high school senior class taught by Robert Shelton; a high school junior class taught by Edgar Hiatt. The Intermediate Department superintendent is Mrs. Louise Blum, assisted by Lester Porter, Marjorie Smith, Ruth Hiatt and Judy Hawley. The superintendent of the Junior Department is Mrs. Lenore Smith. Teachers assisting her are Ann Rose, John Livingston, Kay Ramp, Florise Pritchard, Ruth Funk and Shirley Long. The superintendent of the Primary Department is Ruth Graham. Teachers assisting her are Marthalyn Pearcy, Mildred Green, Catherine Graves, Mae Arnold, Vici Weaver and Mabel Pritchett. The superintendent of the Beginners Department is Laura Jensen. She is assisted by Agnes Myers, Anita Clark, Irene Bateman, Eleanor Wills, Sondra Fritsche and Fern Blair. The Cradle Roll and Nursery Superintendent is Genevieve Graham. She is assisted by Veva Bever, Helen Moore, and Emma Lou Endres.

The importance of the young people in the church fellowship was early recognized. A Christian Endeavor Society was organized in 1889 and has continued to have an important place in the organized life of the church. There are now three youth groups meeting Sunday evenings to fulfill the needs of young people of junior, intermediate and senior age levels. The entire Sunday evening is occupied with a program of recreation and study for our church youth. A total of sixty to ninety are in attendance each week. For the past several years an annual youth revival has been conducted by the young people with much success. During the summer large emphasis is placed upon the attendance of the young people in summer camps where special studies and actual practice in Christian leadership is available.

On June 1, 1955, the Danville Christian Church called George W. Smith to be its minister, and on July 1, 1956, called

John Worrell to be its associate minister.

The church has continued its steady growth under the ministry of Mr. Smith and Mr. Worrell.

Two significant Evangelistic Meetings have been noted. In 1956 there were 127 additions in a meeting led by Bayne Driskill and in 1959 there were 161 additions in a meeting led by Dorothy Keister and Medford Jones.

The church is organized for service under seven departments: (1) Membership—Stanley Fender, chairman; (2) Worship—Ralph Black, chairman; (3) Christian Education—Robert Wallace, chairman; (4) Missionary—James Shockley, chairman; (5) Evangelism—Fred Worrell, chairman; (6) Stewardship—Lois Arnold, chairman; (7) Property—Claude Caylor, chairman.

In addition to these departments, a special committee known as the S.O.S. committee is responsible directly to the official board in the handling of special funds for local benevolence. This committee, headed by Hugh Weaver, receives its funds from offerings taken at special Sunday evening services.

Present church officials include the following: M. M. Porter, chairman of the official board; Lois Arnold, vice-chairman; Mrs. Pauline Jennings, secretary of the official board; Leon Martin, treasurer; Mrs. Mary Ellis, financial secretary; Carl Scherb, chairman of the board of Elders; Harley Pruitt, chairman of the board of Deacons; Claude Caylor, chairman of the board of Trustees.

The present church membership as of August 16, 1959 is as follows: total membership—1150; resident membership—963; non-resident—187.

GEORGE W. SMITH, Minister

HAZELWOOD

Several families of the Christian Brotherhood in and around Hazelwood had talked for years about building a church there, but nothing definite was done until 1903, when a building site, consisting of two acres, was secured by James Wilson, E. J. Craven, and C. E. Shields. Some years elapsed before anything else was done until Troy and Earl Wilson bought a machine for making concrete blocks and proposed making blocks for the church building, donating their work. Hundreds of dollars worth of labor was donated by the people of the community.

Many delays were encountered during the erection of the building—even after the basement was completed and the walls partially built, but the people didn't lose faith. Sometimes the clouds of doubt hung low, progress seemed very slow, and the outlook was discouraging. It is said, that had it not been for the jovial spirit of C. E. Shields, who never lost sight of the task they had undertaken, and who tried to inspire some of the more doubtful ones with his hopefulness, the work of building the church would have been more difficult.

The Church Extension Board granted a loan of $2000 to aid in the construction of the church building. The note was taken up in 1916 and the mortgage cancelled, leaving the church clear of indebtedness. The organization of the church was about as follows: On Wednesday afternoon, March 10, 1909, a little band of Christians met in the I.O.O.R.M. Hall at Hazelwood for the purpose of constituting a Church of Christ. After singing and praying, and a short exhortation by T. W. McGowan, an invitation was given and Matilda Shuler and Veda Blunk came forward and confessed the name of Jesus. An agreement was then read by C. E. Shields for those who wished to become charter members of the Hazelwood Christian Church. The agreement was as follows: "*We, the undersigned, have been baptised upon the confession of faith in the Lord Jesus Christ; we desire to unite in a congregation because we believe in the wisdom of associated effort in things spiritual as well as things temporal; and because we earnestly desire to grow in grace and in the knowledge of the word of God; and*

because we believe that by combining our means and talents we may become more influential witnesses for Christ in the community, securing thereby more consideration for our cause as well as a deeper Christian life for Christ. In so doing we realize that we have taken God the Father to be our God, Jesus Christ to be our Savior, the Holy Spirit to be our cherished guest and santifier, the Word of God to be our rule of faith and practice, the salvation of men to be our object of perpetual concern, and the people of God to be, in a special sense, our people. In order to fulfill most effectively this solemn covenant, we do now on this tenth day of March, in the year of our Lord nineteen hundred and nine, unite to form a church of Christ at Hazelwood, Hendricks County, Indiana; and we do hereby covenant to do all in our power to promote the spiritual growth and general prosperity of this congregation. To this end we pledge ourselves by the aid of God's Worship and Spirit, to lead lives of personal righteousness; to give freely, as the Lord blesses our labor, for the maintenance of His cause; to attend faithfully upon the services of the church; and to do good to all men, but especially to those who are of the household of faith. In testimony of our deliberations and sincerity our names are hereunto affixed."

W. H. Kivett, J. G Wilson, W. H. H. McCloud, J. E. Craven, C. E. Shields, Evangeline Craven, Matilda Duncan, Mary E. Barnes, Anice Sawyer, Mary McCloud, Mary Wilson, Anneta Hine, Maud Hazelwood, Sylvia Shields, Lula Thompson, Charlie Shuler, M. G. Duncan, Troy Wilson, Matilda Shuler, Veda Blunk, Frank Shields, Georgie Shields, Alfred Kivett, Charlie Whitaker, Esther Neat, Maudie Sawyer, James Edwards, Nora Edwards, Earl Wilson, Herbert Kivett, Morgie Kivett, Hubert Sawyer, Irvin Blunk, Otis Lambert, Effie Tudor, Lilla Hine Brown, John Troth, Ray Kivett, Hazel Bayliss, Opal Wilson, Katie Knoy, Blanch Kivett, Hugh Shields, Hobie Tudor, Frank Richardson, and Nora Richardson. A total number of forty-six . . . of this number, only 19 are living at the present time, January 1, 1954.

Brother U. C. Brewer was appointed chairman and C. E. Shields, secretary of the meeting. On motion, Brother McGowan appointed the following elders to serve until January

1, 1910: J. G. Wilson, J. E. Craven, and C. E. Shields. Mrs. C. E. Shields was elected church clerk. The following deacons were unanimously elected: William Kivett, William Duncan, Charlie Shuler and Frank Shields. Under the directions of Brother McGowan, the elders and deacons took solemn obligations for the faithful discharge of the duties devolving upon them.

Brother McGowan, in love and tenderness, invoked God's blessing upon the infant congregation as it entered the cause of Christ, praying that it might put on the whole armor of God and be a power for good as it goes forth to work in His kingdom. The Spirit of God was manifest as the bright sunshine beamed through the window illuminating the little group, seemingly a good omen, as Brother Brewer expressed it. They took each other by the hand and with Christian love and fellowship adjourned.

Brother McGowan, assisted by Orla Jordon, conducted services until the 22nd of March with twenty-four members added to the church.

On September 4, 1909, members of the church met to complete plans for the new church building which was finished and dedicated on the fifth Sunday of October, 1910. The dedication services were conducted by Brother John L. Brant, of St. Louis.

In the history of the founding and development of the Hazelwood Christian Church, we feel that the contribution made by the women of the church is worthy of special mention. On May 11, 1909, eight women, charter members of the church, met at the home of E. J. and Evangeline Craven to discuss the plans whereby they might further and foster the cause of the infant church. Out of their zeal and discussion for church activities came the desire for a permanent organization. This was formed and is what is commonly know as the "Aid Society," but the endeavor of this group of women is better explained by the name which they gave their organization. They remembered the story of the two sisters, Mary and Martha. They believed that while Mary had chosen the better part, to sit at the feet of Jesus and learn of him, yet, nevertheless, Martha's service was also essential. They realized there must be long days of hard work, of bearing of heavy burdens that

the necessary things for conducting the work of the church might be had; so they took upon themselves the significant name, "The Marthas"; and throughout the years they have been faithful in performing the work of purchasing of the pews, the kitchen equipment, the first set of song books, the carpets, and paying the thousand dollar pledge made on Dedication Day—"The Marthas" have made and used many thousands of dollars in improvement, equipment, and almost every phase of church work where finance is required.

Since the church was organized, twenty-four men have ministered to the congregation. These men and the periods of their service are as follows:

W. T. McGowan	1909-	H. O. Bratten	1933-
E. B. Scofield	1909-	George A. Harris	1934-1935
E. L. Carnie	1910-1911	P. H. Canary	1936-1937
Brother Turney	1912-	Kenneth Stewart	1938-
E. B. Scofield	1913-	Keith Andrews	1939-
Larence Bridge	1914-	Fred Chandler	1940-1943
S. H. Creighton	1914-1915	Fred Forney	1943-1945
A. W. Crabb	1916-1917	John Neth	1945-1946
Z. N. Ball	1918-	Francis Getz	1946-1948
M. V. Foster	1919-	Robert Maas	1948-1950
Brother Cave	1920-	Richard Sutherlin	1950-
Wm. D. Headrick	1921-1931	Wilbur Hughey	-1959
Wales Smith	1931-1932	Roger Zollars	1959-

Briefly, we will note some of the important events that have taken place under the ministry of some of the above pastors:

During the ministry of George Harris, the first Union Easter Sunrise service was held on the lawn of the Baptist Church. The young people's Christian Endeavor was also revived, having been started by Wales Smith and a group of young folks some three years earlier. These youth adopted as a project, the beautifying of the church lawn and planting shrubbery around the church building.

Under the leadership of Fred Forney, a Boy Scout troop was organized at Hazelwood. He was also responsible for organizing and directing an adult choir. Also, while Brother Forney was here, the church board voted in regular meeting,

October 25, 1943, to have preaching every Sunday. Thus Brother Forney became our first full-time minister. This was a big step in our church life.

Francis Getz led the congregation in another step. It was during his ministry that the church adopted the present church board organization on November 2, 1947. This is called a "functional church board", consisting of five departments. These departments are as follows: Evangelism, Christian Education, Worship, Finance and Missions, and Equipment. An elder heads each department which also includes two deacons and two deaconesses. Under such a program, there have been great strides in the work of Christ at Hazelwood. The following men have served as board chairmen since the adoption of the above program: Boyd Williams, Glen Warmoth, Delbert Simmons, and Donn Beadle, who is now serving for 1954.

During the ministry of Robert Maas, the Hazelwood Christian Church built and dedicated a parsonage for their minister. The building of a parsonage, since we now had full-time ministry, was a big step by the congregation and was second only to the building of the church itself. It was the result of a long, slow effort. Mrs. Ida Kennedy had pushed the idea for years and was very zealous and tireless in her efforts to have the parsonage. Finally on April 9, 1947, the church board met at the home of Cecil W .McCollum, at his invitation, and he started the parsonage fund with a gift of $1000. The fund grew slowly until work was started in 1949. With the exception of a head carpenter and his helper, the work was all donated, with different groups having charge of different parts of the work. The work was completed by late fall, free from debt, and the parsonage was dedicated on December 11, 1949. Mary Wilson, the oldest member and Anice Simmons, the youngest member, were presented the key to the parsonage by Chairman Glen Warmoth. They in turn presented it to Mr. and Mrs. Maas.

After Brother Richard Sutherlin and his wife came to Hazelwood in October of 1950, there have been other significant happenings.

Mrs. Amelia Ann McCloud, now deceased, willed the church $900. As a memorial to her, the congregation built a garage for the parsonage. It was built entirely by donated

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labor, excepting the cement floor.

Among other improvements are: fluorescent lighting, a new oil furnace, new kitchen cabinets, a gas stove, and refinishing and carpeting of the auditorium floors.

During Brother Sutherlin's ministry, the youth work was very active. Two groups of young people were organized in order to accommodate all the youth. Mrs. Sutherlin was in charge of the Junior-Intermediate Group which ranged from the first grade to the eighth. Mr. Sutherlin led the Senior youth work, which included the youth of High School and College age. Several young people have attended Bible College in order to prepare themselves to serve their Lord in some special way. Most assuredly, it is the young people who will be responsible for the church of tomorrow. The Hazelwood church is proud to say that from it have come young men who have entered the ministry and are successfully serving the Lord. These men are as follows: Hugh Shields of Ridgefield, Conn.; Earl Eisenhour (deceased), Troy Wilson (deceased), Charles Littell, of Minneapolis, Minn.; and Warren Jones of Oak Park, Illinois.

Following the Sutherlins, we enjoyed a very fruitful ministry under Wilbur Hughey and wife. The church increased in numbers as well as spiritual stature until the summer of 1959, when Brother Hughey accepted a call elsewhere.

At present the Rev. Roger Zollars has just recently begun his ministry with us.

The Hazelwood Church is the youngest of all the Christian churches in Hendricks County. Because of this fact, we are challenged to move onward and upward in the work of Christ —yea, up past the cross and on to the crown.

DONN BEADLE.

LIZTON

Union Township was settled mainly between 1830 and 1838. A majority of these people came from eastern Kentucky. The Lizton Christian Church was organized at the home of Archibald Alexander, just east of present Lizton in 1837, and for many years it was called "Alexandre's" Church.

Many of the people who were instrumental in organizing this church came from Mason and Bracken Counties in Kentucky. Archibald Alexander (1791-1855) came here in 1832, and was elected Justice of the Peace in 1835. They came from Mason County.

In Mason County were three of the oldest and most active churches of this movement, headed by Barton W. Stone and Alexander Campbell. They were, Mayslick and Washington, south of Maysville, and Minerva in the west part of the county near the Bracken County line.

The first members of the Lizton Church were: Archibald and Sarah C. Alexander, John and Elizabeth Scott, George and Elizabeth Merritt, Elizabeth W. McCrosky, Elizabeth Leak, Stephen T. (Taylor) and Nancy Lewis, Joseph P. and Louisa Lewis, and Henry and Mary Caplinger.

Elizabeth McCrosky was a daughter of Archibald and Sarah Alexander, and wife of Blair McCrosky. Elizabeth Leak was the wife of James Leak. The old Leak farm was two miles west of Minerva in Bracken County, in the forks of Bracken Creek. Stephen and Joseph P. Lewis must have been brothers. Louisa Lewis was a daughter of James and Elizabeth Leak. The Lewis and Leak families lived near each other in Kentucky, and near Minerva.

When the writer visited this section in 1928, the older people spoke of the Minerva Church as the Reformed Church. It was at one time a Baptist Church in the "Bracken Association of United Baptist Churches", which included Mason and Fleming Counties.

On April 10, 1820, John Rogers was ordained to the ministry at Minerva, *"by the commendation of the Christian Church at Georgetown"*, Ky., where he lived. *"Signed by order of the elders, Barton W. Stone, E. C. C."* (Elder of the Christian

Church.)

In the *Life of John Smith* we read that Elder William Vaughn of the Baptist Association, tells John Smith, in the spring of 1824, that he has been with Alexander Campbell *"for eight days and nights, through Mason and Bracken Counties, and have heard him every day."* It seems that this was the first time Campbell and Smith had met. Aylett Raines first heard John Smith at Mayslick in 1830. They, with Walter Scott, were at Minerva in 1832.

The Life of Barton Stone tells us that on October 13, 1823, Alexander Campbell went to Washington Church in Mason County, where he debated with W. L. Maccalla, then on to Mayslick and Lexington.

Coming back to the Indiana story, we find that the Haw Creek Church, south of Ladoga, sent out Gilbert Harney as a "traveling evangelist" in 1837 and later. It seems that one of his circuits included North Salem, Jamestown, Alexander's (Lizton), Brownsburg, and Thorntown, possibly returning by way of Dover, New Ross and Ladoga.

Gilbert Harney helped organize the church at Alexander's in the summer of 1837, and John Harris of Putnam County preached here about the same time. The preface to the first names in the old church record reads: *"We whose names are hereunto subscribed agree to give ourselves to one another and to the Lord according to His Holy Word and to be governed by the same".*

The next names after those noted before are the names of: John Swindler, Nancy Swindler, David Scott, Melinda Scott, Ezekiel Davidson, Mary Davidson, Angeline Davis, Milton Carrington, Elizabeth Carrington, Joseph Anderson, Mary Anderson, Mary McClintock, Betsy Leak, Elizabeth Leak Vieley, Eliza Leak and Samuel Carrington. Some of these may have joined soon after the organization meeting.

A church building was not built for several years, but in 1837 a log school house was built on the west side of the Alexander land where Lizton is now. This was used some as a meeting place but they met mostly at homes of members. Meetings were also held in the woods just north of the log school part of the time in summer. Some large trees stood there mak-

ing a fine grove. Night meetings were held at "early candle light." Many of the people walked to the meetings, and as the paths through the woods were very dark and hard to follow, they would make torches of hickory bark and light them at the fireplace before they started home. Most of the paths and trails through the woods were "blazed", that is, pieces of bark were chipped off the trees along the way.

Many meetings were held in the homes. When any one wanted meeting at his home he would say that meeting could be held at his house at a certain time, or that meetings could be held a week or two weeks as the case might be. This practice was continued to some extent after the church was built. Peter Russel and Thomas Lockhart preached here during this period. They were both considered good preachers. Mr. Lockhart often preached at the homes of Alexander, Carrington, Bunton, Rogers and Kendall. He preached here some after the old church was built.

The first elders were Archibald Alexander and Taylor Lewis. Others were Carson Sullens, Harvey Bunten and William McClain. Carson Sullens and Joseph P. Lewis were early deacons.

The first church was built in 1848, just north of the log school house, on the Alexander land. It was a big square frame building, larger than most churches of that day. It did not have a "cupola" or belfry, and was never painted but was white-washed several times. Some "darkies" came along one time and were given $8.00 to white-wash it. The room was ceiled with hand-dressed lumber. The building faced the west and had two doors in the west end. The pulpit was in the east end of the room. There was a row of seats along the north and south walls, and a row in the center with an aisle from each door to the pulpit. The lights were made by candles being placed in holes bored in small blocks of wood that were nailed to little boards and hung on the wall. The church was built mostly by donations, work as well as material. William McClain and sons, Sellers and James, were carpenters and worked on the building, as did Taylor and Joseph P. Lewis, Alexander, Sullens, Caplinger and John Kendall. George W. Leak was nearly grown then and he hauled most of the logs.

The lumber was sawed on Isaac Burnett's old water powered, sash saw-mill.

We find no written records of the proceedings of the church until 1855. There is no record of the Civil War times, and very little from then to 1873. The first account of a business meeting is as follows:—

"New Elizabeth, Feb. 11th, 1885.

The Church of God in Christ Jesus, met according to appointment and proceeded to appoint Brother Stephen T. Lewis, elder and Brother Aaron B. Keith, deacon, and Brother William G. Elders, clerk; also appointed Saturday before the 4th Lord's Day in March for the election of trustees to superintend the affairs of the meeting house.

Signed, Wm. G. Elders, Clerk.

Daniel Kempton preached here in 1855. He lived about seven miles northeast of Lizton (called New Elizabeth at that time) in Boone County. He was later a Civil War soldier. He went to Kansas in 1870 where he died. A Mr. Walker preached here in 1856, on Saturday night before the third Sunday and on Sunday. Brother Kempton preached here again in 1857. Nathan Waters of North Salem preached here in 1858 for three dollars a trip. It is thought Mr. Kempton again in 1859. He was employed to preach the "3rd Lord's Day for fifty dollars per annum." He was to preach on Saturday before the third Sunday. He also preached again in 1860.

Milton B. Hopkins of Ladoga preached for this church in 1861 and 1862. He was the founder of an Academy at Ladoga, which he continued to manage until in the early seventies when he moved to Kokomo where he founded a similar school. While connected with the Kokomo school he was elected to the office of State Superintendent of Public Instruction. He died while serving in this office and his son, A. C. Hopkins, served the remainder of his term. Brother Abe Plunkett of North Salem preached for this church for a while.

Some of the elders of the church during this period were: Julius A. Jeger, Samuel Waters, Thomas B. Hall, Stephen T. Lewis, Joseph Thompson, Levi Martin, John Lowry, and Ambrose D. Gardner. Some of the deacons were: Aaron B. Keith,

Abednego Boswell, D. C. Lane, Thomas J. Leak, William Hall, Jacob H. Kendall, Franklin Leak and James M. Leach. During this period a janitor was hired for one dollar per month.

In 1872 when the church got ready to build a new house of worship they could not find a record of a deed from Mr. Alexander, and as he was dead they decided not to build there again. Jas. W. Thompson gave the land where the new church was built. Thomas Herrington built the new church, receiving $2,000 for his work. He lived about a mile south of Montclair. He hewed the logs for the sills and hauled them from there to Lizton. Mr. Herrington only inclosed the building. The money for plastering and painting was subscribed separately. James M. Leach, Ambrose D. Gardner and George W. Leak were the building committee. Mr. Thompson donated the poplar lumber from which the seats were made. It was worth at that time, about $1.00 per hundred. Most of the work in making the seats was done by Jacob H. Kendall and a Mr. Haggard. The building was a large one, being about forty by fifty feet, and was sixteen feet to the square. It had a large bell tower and spire on the middle of the front or east end of the building. The bell was bought at this time. There were two doors in the east front, and an aisle leading from each to the pulpit at the west end of the room. Two stoves were used for heating the church.

The membership of the church at this time was given as about sixty, and the value of the property as $2,500. The dedication was conducted by Love H. Jamison of Indianapolis. The church was dedicated February 12, 1873. The next Saturday evening and Sunday Urban C. Brewer of Danville preached here. This is the first we hear of his being at Lizton. He was just a young man at that time. Thomas Stevens of North Salem, preached for the church for some time after the new church was built, receiving $2.50 per trip.

The town of New Elizabeth had been laid out in 1851 and the sale of lots held in February, 1852. The railroad was built through here in 1869. January 1, 1872, the name was changed to Lizton, and the Post Office took the same name.

Some of the officers of the church during the seventies and eighties were: Julius A. Jeger and sons, Rodney and Hother; Thomas M. Runnels, James M. Leach, Landrum F. Leak, Will-

iam B. Hickman, J. W. Lowery, George W. Leak. Later in this period were: C. C. Kennedy, Darius Runnels, David V. Leak, J. H. Adams, Fremont Jeger, William G. Elder, Henry S. Leak, Chester Hedge, Geo. W. Leak, Jr., William L. Leach, Samuel O. Leak, Ora E. Leak, with Sarah F. Duzan as clerk, brings us up to about 1900.

The first deaconesses we find were: Harriet Cundiff, Margaret Kendall, Sarah F. Hedge, Elizabeth Leach, Elizabeth Thompson, Elizabeth Burnett, Mattie Overstreet, and Ada Davis.

J. M. Canfield, of Indianapolis, preached here about 1875 or 1876. Luke C. Warren was pastor from 1882 to 1884. Urban C. Brewer, of Danville, served here the next three years. He preached for many of our churches in this county. Henry Ashley, of Lebanon, served the church in 1888 and 1889, and was succeeded by Urban C. Brewer in 1890. J. A. Johnson, of Lebanon, was here in 1891 and 1892. Then Neal McCallum in 1893, followed by W. H. Kerr, of Crawfordsville, the next two years. J. S. Tomlinson, of Fairland, was pastor during 1896 and 1897. By this time the church was having services twice a month. Edgar F. Daugherty was here till the later part of 1900, when Harry Otis Pritchard came and stayed till the close of 1901, then Roy L. Handley came in 1902. These last three were Butler College students at that time.

About this time the church building was remodeled by taking the cupola off and closing the two front doors and building a vestibule and bell tower on the northeast corner. Then in 1907 the pulpit was changed to the south side of the room and an addition was built for Sunday School rooms and baptistry. Later the building was raised and a full basement was made.

Thomas Jones, of Seymour, preached here in 1903. He was a Civil War veteran, and well liked. W. H. Alfred preached here the next three years. He lived in Ladoga. He held some very good meetings. George W. Watkins was here one year. W. D. Starr, of Indianapolis, was here for five years. F. W. Sumner was here in 1913. St. John Halstead came and lived at Jamestown, serving Lizton three years, but he preached at Jamestown longer. M. V. Grisso was here one year. Charles O. Lee was here in 1918. In 1919 Harry P. Leach was the

preacher. Then Charles O. Lee came again for four years. He lived in Indianapolis and managed the Flanner House. J. P. Myers was here in 1924.

In 1925 Roger T. Clarke served the church. He and his wife, Virginia Maltby Clarke, were preparing for missionary work on the Congo River in Africa. He died there after serving a short time. Mrs. Clarke still serves in their chosen field.

Since 1900 the following well known men have held evangelistic meetings for the Lizton Church: E. E. Moorman, Aubrey H. Moore, O. E. Kelley, T. J. Legg, C. E. Hiatt, S. A. Hayworth, Milo J. Smith, Doyle Mullen and Cecil Franklin, H. H. Halley, of Chicago, was here for a week of Bible Readings.

Some of the officers around 1900 were: James M. Leach, James W. Gillaspie, Samuel O. Leak, William W. Dowden and Hiram T. Storm, elders; J. M. Leak, David V. Leak, T. N. Kennedy, C. M. Harper and Milton Armstrong were deacons. About 1908 the elders were Hiram T. Storm, John E. Leach, W. C. Storm and Roscoe Leak; then W. W. Dowden moved back and was added, and in 1914 Ora E. Leak moved back and was added. The deacons along here were Fay Scott, Asa Scott, Granville Leach, Edgar W. Bailey, Warren S. Jones, O. T. Storm, Alva Gibson, J. O. Burgan and J. Milo Dowden.

The first clerk of the church there is any record of was William G. Elder. In 1857 Julius A. Jeger was elected and served many years. In 1882 Sarah F. Duzan was elected; she held the place till 1894, and was succeeded by Lizzie F. Johnson. She continued till 1919 when Minnie Leak was elected. She served until 1950 when Edna Keeney was elected.

After about 1900 the preachers were paid $15.00, $20.00 and $25.00 per trip, and preaching services were held the first and third Sundays in each month. After about 1920 the local church expenses were about $1,000 a year, and misisonary offerings $200 to $250 per year; membership 190 to 200.

Sunday School was organized before the first church was built in 1848. It was first held in the log school house. No quarterlies were used and no offerings taken. The Bible was studied book by book. The New Testament was used most of the time. Archibald Alexander and Enos Leach were the first teachers. After the church was built they had an organized

school and Mr. Alexander was the first superintendent, and Jesse Watkins was the secretary. Taylor Lewis, Ann Jamison, Rebecca Montgomery and Jane Alexander were some of the first teachers. James Burnett was librarian.

After a time the school was not so good, so the Methodists and Christians went together and met in one church so many months and in the other for the same length of time. Then for a while they had no Sunday School. The school was held during the Civil War with Levi Martin, Julius A. Jeger and Ambrose D. Gardner as the main workers.

In 1873 when the Sunday School moved into the new building, Thomas Runnels was superintendent and Dr. O. B. Johnson secretary. It was decided to get Ed May's melodeon and have Nellie Benson play and lead the music. This aroused quite a lot of interest among the young people and they decided to buy an organ. They held suppers to make money for this. About this time they had their first Christmas tree.

Some of the superintendents up to 1890 were: Hother Jeger, Geo. W. Leak, Jr., William L. Leach, Wm. W. Dowden and James W. Gillaspie. Beginning with 1891 there was: Ocie E. Leak, G. W. Leak, Jr., W. W. Dowden, J. W. Gillaspie and W. W. Dowden three years, then Dr. S. O. Leak in 1899, and W. W. Dowden 1900 to 1902, Cooper Thompson and Roscoe Leak, and O. E. Leak 1905 to 1908. Then Roscoe Leak, George H. Dungan, Nitis Hall, Roscoe Leak, C. M. Harper 1913 and 1914, Fred Ayers 1915 to 1917, O. E. Leak, Roy Leak, W. W. Dowden 1920 to 1922, Bruce Overstreet and Jewel Leachman, then Mattie Ellis 1924 and 1925.

In 1891 the average attendance was 33 and average collection seventeen cents. In 1900 the average attendance was 40 and average collection thirty-nine cents. In 1910 the attendance was 73 and collection $1.34. In 1925 the attendance was 30 and the collection $2.50.

Coming back to the preachers who have served the church, we have A. D. McMurry, of Plainfield, here in 1926 and 1927. W. F. Bacon, of Indianapolis, was here in 1928 and 1929. Then George F. Leonard, of Butler University, served for five years. Then came Allan B. McDiarmid, a native of Australia and student in Butler University. Grover Lee Hardison, another But-

ler student, came next. Then Kenneth Stewart, of Butler University, lived at Pitsboro and served both churches. In 1914 Cecil M. Platt, a Butler student, served till 1943, when Lester-Pifer, another student, came. During his pastorate the house first north of the church was bought for a parsonage and he was the first resident preacher. Then George W. Barger, another Butler student, came. Next was Delbert Troxall, a western man who had come to Butler to finish his education in preparing for mission work in Japan. His wife's parents, Mr. and Mrs. Kenneth Hendricks are missionaries there but at that time were home on furlough. The Troxalls left to get more schooling but are now on the field, having sailed for Japan in the summer of 1953.

Rex Jones, a Butler student, came next but had to leave on account of ill health. The church is now being served by James I. Shockley. He is a native of Lizton and grew up in the Lizton Church. He has been preaching, and teaching in Indianapolis schools for a number of years. He recently preached for the Pittsboro Church for twelve eyars.

Hale Oversteet, another preacher, now dead, grew up in and went out from the Lizton Church. Aubrey H. Moore and Lonnie Gray both lived in the Lizton community as boys and were in Lizton school. They were both very popular with the people here. They are both dead and all three of these men are buried in the Lizton Cemetery.

Some outstanding gifts to the church have been made in years past. Mrs. James M. Leach gave the individual communion set to the church about 1903. Lizzie F. Johnson and James M. Leach each left $500 to the church. When the parsonage was bought Kate Leak and Eva Harper each gave $500. Ruth Dowden gave a grand piano in 1953.

The Lizton Church celebrated her centennial in August, 1937. A visiting preacher occupied the pulpit each night of the week. A number of interesting historical papers were written and read, one each night and on the closing Sunday. Russel Landreth, Minnie Leak, Ruth Dowden, Eva Harper and Roscoe Leak read these papers. James Shockley, Aubrey Moore, Ross Griffith and Arthur Holmes were preachers. Ellen Burnett cut the centennial cake as she had been a member since 1867.

Some of the present officers are: elders, Meredith Keeney, Jewel Dale, Lloyd Shroyer, Marion Ginn, Lloyd Hughes, Porter Bryant, William Huddleston, Otis Keeney and Robert Leak. The last named is church treasurer. Fay Scott, W. E. Bailey, Granville Leach, Ralph Wilhoite, O. T. Storm, Fred Hadley, Ralph Leach, Glendon Brunes, Walter Hines, Raymond Reiber, Buford Sherrard, Robert Rutledge and Maurice D. Wilhoite are deacons.

There have been Christian Endeavor Societies and other young peoples organizations since the 1880's, though not continuously. The first C. E. Society was a strong society that was made up of young people from both churches. It quit in the 1890's. Then in 1902 another C. E. Society was organized with young people from both churches. It lasted for about five years, then in 1910 another small society was organized, but did not last long. A little later another group from both churches came to life and worked for some time. Since then the work has been sporadic.

The Aid Society was organized about 1910, and has been a source of strength to the church. They meet to work and discuss the needs of the church. Some of the first members were: Lizzie Johnson, Frankie Hedge Leak, Sarah Leak, Kate Leak, Ellen Hall, Rachel Kennedy, Iza Kennedy, Cora K. Dowden, Florence Biggs, and Susie Leak.

The Misisonary Society was organized in 1919 with Mrs. O. E. Leak as the first president. The membership was never large. They functioned till the C.W.F. was organized in 1951. They have always supported the United Christian Missionary Society. The missionary offerings of the church as a whole are now around $700 per year. The local church membership is about 220.

ROSCOE LEAK.

MAPLEWOOD

In 1895 the people having their church home at the Quebec Church, finding that the majority of members lived in and around Maplewood, decided to erect a building at that place. A year or so prior to this time, they had been having preaching services and Bible School at the Maplewood school house. Bro. George Bruer, of Indianapolis, was the minister most of the time, and later helped in perfecting the plans for organizing the church.

J. A. Long, spoken of as "Father Long", donated the ground for the church site. The brick, which was made in his bricks yard, was donated by him and part of the labor was donated by his four sons, Martin, Tom, Wilmer and Francis.

A building committee consisting of Martin Z. Long, J. F. Long, and Jack Rich, was appointed. They encountered some opposition, but by diligence and much labor the building was completed and was dedicated on November 17, 1895. The dedicatory sermon was delivered by J. V. Coombs; and on that day sufficient means were given or pledged to liquidate the debt but as often happens the pledges were not all paid, and "Father Long" assumed the payment of the balance. The cost of the church was $1,200.

There were 46 charter members; now only three remain.

At the first meeting of the church the following officers were elected: Elders—J. A. Long; John Bodenhammer; Treasurer, Martin Z. Long, and the deacons were J. F. Long and Ora Bryant.

In January, 1913, Bro. Aubrey Moore, assisted by Fred Wolfe, song leader, held an evangelistic meeting in which about 57 persons were added to the church.

Another successful meeting was conducted by Bro. F. E. Graves with Eddie Bamish as song leader and there were 58 persons added to the church.

Many ministers have served this church at different times. Many of the ministers have preached their first sermon here. The ministers that have served are as follows: Bro. Clymer, Chas. B. Taylor, David Rioch, E. E. Moorman, Newton Wilson, H. O. Pritchard, H. O. Bratton, Aubrey Moore, Homer Dale,

Bro. Stancil, O. F. Andrews, L. R. Gray, T. R. Eaton, M. B. Meeks, Chester Gregory, Glen Burton, Keith Andrews, Bro. Grissco, H. A. Davis, Bro. Sparks, A. L. Canary, Bro. Bulgin, J. R. Dugan, F. E. Graves, George Watkins, Gaylord Hankins, Robert Vorse, and Edgar Byram.

A new addition to the building was started in September, 1950, consisting of kitchen, dining room, and class rooms.

We have had recently three young men studying for the ministry: Jack Vanarsdal, Eugene Stipes and Verlin Parker. Jack was ordained as a minister on July 22, 1953.

We have seventy-six resident members at present and several non-resident members.

The present officers are:

Elders:

Victor Underwood
Walter Wallace
Maurice Stipes
Charles Pope
Harry Norman
Virgil Underwood

Deacons:

Raymond Hughes
Lester Hughes
Charles L. Hughes
Delmar Hubble
Pierce Miller
Howard Retherford
Frank Freeman
William Wallace

Trustees: Harry Norman, Victor Underwood, and Lester Hughes.

MRS. LESTER HUGHES
MRS. RAYMOND HUGHES
MRS. VICTOR UNDERWOOD

MONTCLAIR

In the year 1889 Montclair was a thriving country town with stores, sawmill, barber shop, stock pens for shipping stock, telegraph office and other business places. But the people had no place to worship. The Rev. U. C. Brewer, who lived in Danville and was pastor of the North Salem Church was asked to come and preach in a home. This resulted in three confessions. Later, Henry Ashley, of Lebanon, who was preaching at Lizton, held a meeting in the school house. There were three more confessions, and other meetings were held.

The interest was growing and an organization was formed. Allen Weddle was interested in seeing a church built, so he got plans made for a building 30x50 feet drawn up. These plans were accepted by the group and he and Walker Ellis went out in the spring of 1889 soliciting funds. The roads were so muddy they walked and wore rubber boots. Mr. and Mrs. Neavill donated a plot of ground for the building, and it was begun that spring and was built mostly by donated labor of the men in the community, and was dedicated the fifth Sunday in September, 1890, making the building sixty-nine years old in September, 1959.

The building is now in good repair and comfortable for the congregation and the doors through all these years have never been closed to worship of our Master. Records being lost, we do not know the number of charter members. The first elders were Allen Weddle, Jacob Higgins and Lewis Anderson. They, with their wives, were charter members; also Mr. and Mrs. Strickland, Jane Pritchett, Cora Kennedy, Katherine Jones, Thomas Weekly, and a few others.

The church was dedicated by the Rev. U. C. Brewer and he became the first regular pastor. A Sunday School was organized and Mrs. Jacob Higgins was the first superintendent. We have had a Young People's organization through the years and our church has always supported missions, also has always had a thriving Ladies Aid Society. We have had three able ministers who had their first Bible lessons and membership in the Montclair Church: Ormal Mendenhall, Cecil Griggs and Edgar Byram.

The Rev. Oscar Lane came as pastor after the Rev. Brewer. Later we had the Rev. Mr. Donaldson, the Rev. Mr. Rurner, Samuel Connor, David Rioch, H. O. Pritchard, E. F. Daugherty and Aubrey Moore. These last four were Butler College students and usually came out on the train for the week-end. Then H. O. Bratton, of Roachdale, and W. H. Alfred, of Ladoga, served us. Then Harry Martindale and Roderick McLeon, of Butler, and Samuel Smith, Charles D. Lutz, J. V. Coombs and W. W. Griffith served. Then Ora McDaniel, of Advance, served many years. Oscar Kelley, Clay Trusty and Lee Tinsley held meetings here.

Owing to the progress of the years with paved roads, automobiles, etc., all the business places of the village are things of the past, but the Church of God still is serving the community through the faithfulness of Christian people in the community and their trust in Christ as the Son of God.

We have had many ministers through the years, but the church has survived and lived on by the interest and labors of our beloved pastor, who has served us for so many years but has passed on to his reward, the Rev. Ora McDaniel. Our present pastor is the Rev. James Hilton. Present elders are: Amos Ronk and Bernes Eggers. Sunday School superintendent, Paul Byrum. President of Aid Society, Vera Noland. Our total membership is seventy with fifty resident members.

Our prayer for the church is that the present and following Christians may be as faithful as those in the past and the little country church may stand as a witness to God's church as long as time goes on.

IVY THARP.

NEW WINCHESTER

The Faith of Our Fathers.

The history of our church is very like that of hundreds of rural Christian churches all over the land, established in early days by our pioneer fathers as they hewed homes out of wilderness. Called into being by their dire need for the Fatherhood of God, the Brotherhood of Christ, and a fellowship with their few neighbors, these churches were a bulwark for them through all the vicissitudes of their rugged lives. Theirs was a simple religion without formalities or dogmas, no creed but the Bible, no name but Christ's, no example but His, just the plain Christian religion of brotherly love as Christ himself lived it and taught it. Through their joys and sorrows, through times of stress and strain and grief and tragedy it filled their every spiritual need just as it does ours today and just as it will that of our children and our children's children always. *"The word of the Lord endureth forever."* (I Peter 1-25.)

Hendricks County, Indiana, as a unit of government, was organized in 1823. In 1830 the first census of the county was taken and in that year the New Winchester Christian Church was organized, the first Christian Church in the county and one of the first in the state.

The organization meeting was held "at the big spring on the Higgins farm". A history of the church written fifty years after its founding lists the charter members as: "Daniel Higgins and wife, David Higgins and wife, Thomas Higgins and wife, John Higgins and wife, Henry Blann and wife, and Bro. Fox and wife." And it adds "and others". Today two sisters, descendants of these Higgins families, own and live on one of these farms, entered from the government in 1827. Both are long time and faithful members of this church. In an old church record is this entry: *"Casa Hunt received by confession of faith and baptism, October 1, 1883"*. And the next entry reads: *"May Higgins, received by confession of faith and baptism, October 10, 1883."* Sixty-five years ago, and they are still earnest, helpful members. *They* have kept the Faith of their Fathers.

The first meetings of the church were held in homes, groves

and school houses and if records of them were written, they have been lost. The first records that we now have, are found in this little leather bound book. Once, shining and new, it was the treasure of it's owner's heart. On the fly leaf, in old fashioned writing, in faded ink, is written: *"Miss Sarah Ann Ward's book. Presented to her by her best friend, Winchester, January 20th, 1837."* And just below that is written: *"Presented by her to the Church of Christ meeting at New Winchester, Indiana, 6th, 1849."*

From it we learn that the first church house of the congregation was built at New Williamsburg (now Turner's Inn). At what date it was built we do not know but it must have been very early as it was outworn by 1846. An entry reads: *"At a meeting held by the New Winchester congregation on the 13th September 1846, James L. McCoun, G. W. Turner and Peter Fry were appointed trustees to superintend the building of a meeting house in the town of New Winchester. Also to ascertain something concerning the title of the meeting house in Williamsburg and dispose of same as they may find best, also to select, and procure a deed in fee simple for a lot or parcel of land in said town of New Winchester or vicinity, suitable to erect said meeting house.. The church having agreed to build a house 40 ft. long by 32 ft. wide. And said trustees are further authorized and requested to procure subscriptions, either in cash or merchantable produce, to aid in furnishing materials and defraying expenses of building said house."* The lot then procured is the one we own today and the building erected, stood just to the south of this one. So for more than a hundred years this spot has been the home of the New Winchester Christian Church.

For forty years, or until 1886, this little book continued to be the record book of the church. It tells many an interesting story, as of the committee appointed to see and labor with a brother who had been absent from meeting and how on the following Sunday he appeared and apologized for being absent. Hundreds of names are listed here, most of them are now gone to their reward leaving us a precious heritage, an example of conscientious Christian living.

In the 1880's trouble came to the church. There were two

factions. One wished to purchase an organ to help with the music and to organize a Sunday School for the children; the other believed that it was wicked to have a musical instrument in the church and that the young should be seen not heard. They wished to keep their religion a dour and doleful thing with no joyous rejoicing. Arguments waxed loud and tempers flared: who was the church anyhow, and to whom did the building belong? It appeared that the church was hopelessly split and ruined. But a typical American way was found to cut the Gordian knot. The progressives met and said among themselves: *"We will let them have the old church and worship as they please and* we *will build a new one."* And like the little red hen, they *did.* And that is how this building came to be. The two stood side by side, the old and the new, and the old one was used for a few years and then abandoned and torn down.

The new building was dedicated January 10, 1892, sixty-seven years ago. The dedicatory service was in charge of Ira J. Chase, at that time Governor of the State of Indiana. Governor Chase, busy man that he was in business and politics, yet always found time for the work of the Lord and first, last and all the time he was a Christian minister. For years, during the troublous times of the church he had counciled and advised and donated his service as minister and he was happy to dedicate the new church home.

That you may know how noble a man we have had as our helper, there is just one thing that I want to tell about Ira Joy Chase. After his retirement from public life he entered on a career as a lecturer. He did this because he believed that there were many people who never attended church who could be reached from the lecture platform with a plea for the Christian life, and his lectures, while witty, instructive and interesting, carried always that plea. He had a very dear friend whom he had tried for years to convert to the church but who remained an agnostic, saying always *"I know you are sincere but I just can't believe."* Feeling that if this friend should hear over and over, night after night, the things that he said in his lectures, he might be convinced, Mr. Chase asked him to be the manager of his tours and the two traveled together for months but he

had not yet succeeded in making him a Christian and to do this was one of his dearest desires. On May 11, 1895, while he was lecturing at the town of Lubec, Maine, he was stricken seriously ill and the doctor called to see him told him that he had but a few hours to live. He must die far from home, his life's work unfinished, among strangers, without the farewells of his many friends and his loved ones. Especially did he long for the touch of the hand of his blind wife whom he adored, who had given her eyesight to save his life during his service in the Civil War. To any one of us, it would have been stark tragedy and faith trying but to Ira Joy Chase it was one final chance to bring a longed-for soul to Christ. He called his friend to him and said, *"I have tried to show you the beauty and joy of a life in Christ. I have failed. And now in a little while I am going to die and I have just one request to make of you. I want you to come and sit beside my bed and hold my hand and watch a Christian die."* And with such perfect submission, with such serenity, nay even with such joy did Ira Joy Chase go to meet his Lord that his friend said: *"If that is how a Christian can die, I want to be one."* And he gave his heart to Christ and served well. Thus was Ira J. Chase faithful even unto death. Fostered, sponsored and led by such a man, how can our church be otherwise than always faithful?

For many years after the building of the new church it was peaceful and prosperous and many worthy men were its pastors. It lived amicably with its neighbor churches, the Presbyterian and Baptist and the services were arranged so there would be no overlapping but that there would be service in one or the other of them every Sabbath, and the little town was a good place to live. Her sons went out into the world and became business men, physicians and ministers, carrying with them always the benefactions of the old home church. But there came a time when interest lagged, its funds ran out, its fires burned low, its bell was silent, its pews were empty and its door were closed and some gazed and said sorrowfully in hushed tones *"It's dead."* But thanks to the faithful few who with tears and prayer and gritted teeth fanned the faint spark and kept it alive to shine with a yet greater radiance and light the pathway once more.

It was then that the county organization helped. The thirteen Christian Churches in the county had found, as had the thirteen original colonies, that they must unite for mutual assistance. It was then with their contributed service, when laymen and ministers and whole congregations came and held services and Otis Gulley came month after month and because he was not a minister, held Sabbath School and observed the sacrament and the church was revived.

It was then that the Ladies Aid was organized on December 4, 1913. For forty-six years they have mothered the church, they have clothed and cared for its orphans, kept it clean and paid its bills. They have enthusiastically planned and executed and it is very largely due to their efforts and the generous bequest of Cap Reagan that the church has reached its present fruition.

Our church is a good illustration of the fact stated by Emerson when he said: *"Judged by the hours mankind has often been discouraged and frustrated; judged by the centuries, he has at all times moved forward toward greater goals."* And so as a goal towards which we have moved, we re-dedicate ourselves to its service. We are proud of our church, of its hundred and twenty-nine years of services in this community. It has touched and helped many and we feel sure that in its second century, already well begun, it will help many more. We are proud of our building; it represents the labor of many loving hands whose works will live after them. But in our pride, may God help us to remember that a modern basement and kitchen, modern heating and lighting do not make a church and that we, its members living in a strife torn world at a time when the very life of Christianity is threatened, must labor unselfishly and unceasingly to do our small part to help keep, alive and free, the Faith of our Fathers.

The late preachers serving New Winchester are, in 1951, Marion Hopkins; in 1952, Ernest Fitch; in 1953 and 1954, Raymond Springer, full time; and now David Harker.

SARAH MONEY.

NORTH SALEM

In the year 1836 a little group of pioneers met at the home of Charles and Mary Fleece and organized the North Salem Christian Church. The charter members were: Charles Fleece, John Zimmerman, Smith Russell, George Givens and their wives.

Meetings were held at the different homes of the members until a place of worship could be provided. The first church was located on the southwest corner of the farm now owned by Robert Hunt. It stood at the head of a little ravine which afforded a spring of clear cool drinking water. The church was a little log structure 16 by 24 feet, built without pulpit, seated with rude slab benches and lighted by windows covered with greased paper.

In all probability the first service was held in this church July 30, 1837, at which time several new members were added.

The first minister of the church was Nathan Waters; the first elders were Charles Fleece and Thompson Farmer.

The people went to church in wagons and on horse back. In warm weather the ladies carried their shoes and stockings and seated themselves on nearby logs or stumps to put them on before going into church.

The brethren worshipped in this little log church out in the country until sometime in the early '40's when a small frame church was built in town. This was located on the lot on South Main Street, where in later years the Fleece Hotel stood. (Lot 5, Block 2, original town of North Salem.)

This church was a low frame structure, ceiled on the inside and furnished with a pulpit, and was seated with better benches than the first church had. Candles, fastened in wooden racks that hung around the walls, furnished the light for the evening services.

After a time the church served as a school building and one of the ministers, P. T. Russell, was a teacher. Several of our older citizens were his pupils, among whom were Mrs. Hocker, her sister, Mrs. Weekly, Dr. Adams, O. H. Waters, and others.

In the late '40's, the brethren had some dissension and did not all meet together for a while. After a time, however, they

came together and settled their differences and resumed their worship.

The clerk wrote the following account of the same: *"The Church of God in Christ at North Salem, built upon the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone having been separated for some time by dissensions, have this day agreed to come together, having acknowledged our faults to God and to one another and prayed with and for one another, we do this day agree and covenant together to keep the ordinances of the house of the Lord, taking for our rule of faith and practice His holy and infallible Word, which is able to build us up and give us a seat amongst the sanctified."*
(January 24, 1847) *Jacob C. Faught, Clerk.*

Things moved along smoothly after this. The church was in good condition and several new members were added. They did not always have regular preaching, even once a month, but only had preaching services when some visiting minister came along.

In the early '50's the church was on the decline for about three years. Then they began to plan for a new building.

June 21, 1854, Absalom and Martha E. Hurt deeded to the trustees of the Church of God, the lot on which the present church stands, consideration $150.00. They began the construction of a large frame building which was completed in 1856. (Lot 2, Block 5, Hurt's addition out lots.)

October 31, 1854 the little frame church down town was deeded to Daniel Davidson, Levi Penington and Eden Bales, trustees of the Union (Baptist) Church, consideration $200.00. The Baptists worshipped here until in 1864, when their present church north of town was constructed.

Before the large frame building was entirely completed a protracted meeting was held by the Rev. John Harris. The clerk gives the following account of this meeting: *"Our beloved brother, John Harris, came and labored with good results. After which the church did the best they could without anyone to labor only occasionally as some one would happen to come along, and those who labored were well paid, and after all the Brethren have never been found wanting in the way of paying those that came and preached for them in the cause of*

the Lord."

Some of the visiting ministers who held these meetings were: Brother Wilson, in '57; Brother Jarrott, in '58; Urban C. Brewer, in '59; M. B. Hopkins and Brother Hodgkins, in '61 or '62; O. P. Badger and Thomas Lockhart, in '63.

The first regular minister employed after this was Oliver P. Badger, whose ministry began the second Sunday in February, 1864.

The growth of the church moved steadily on. "Preaching Days" came more frequently. They increased from once a month to twice, and then later on to full-time preaching.

The large frame church was used as a place of worship until the present brick structure was completed in 1903. In 1902 the old church was moved over on another lot and the construction of the present building was begun. This was completed in the fall of 1903. Dedication services were held November 1, 1903. The late Zack T. Sweeney, of Columbus, preached the dedicatory sermon. This, indeed, was a great day in the history of the church. The present building has been changed but little since its completion. In 1914 the Sunday School rooms were added in the basement. In 1927 the basement was remodeled to meet the needs of the growing Sunday School. At the present time the need is still for more room and the board has appointed a building committee to plan for an education and social unit to be added to the rear of the present building.

Many able ministers have served this church. The following list is as nearly complete and as correct as it is possible to get. Perhaps some of the first named were only visiting ministers. John Longely, John O'Kane, John Harris, Milton B. Hopkins, Nathan and Jacob Wright, Nathan Waters, P. T. Russell, L. H. Jameson, Oliver P. Badger, Oliver Wilson, Thomas Lockhart, Benjamin Franklin, W. R. Jewell, Brother Boswell, J. H. Canfield, William Holt, A. Plunkett, A. J. Frank, W. B. F. Treat, Denton Collins, Daniel Summers, Brother Johnson, Urban C. Brewer, Brother Blake, A. M. Morris, L. E. Murray, G. W. Watkins, E. S. Connor, J. H. Brooks, S. F. Rogers, R. F. Robertson, H. F. Kelch, Lee Tinsley, V. Hays Miller and Joseph H. Craig, E. W. Fitch, C. C. Griggs, Elwood Dunn, C. H. Hanson, R. J. Berkey, and the present minister, Charles B. Barr.

Perhaps this church more greatly influenced the life of Urban C. Brewer, than it did of any other minister. His boyhood days were spent in this community and it was by the help and encouragement of some of these good brethren that he was able to fit himself for the ministry. Standing in the shavings and sawdust in the big frame church before it was completed, he preached his first sermon; a mere boy in his teens. In 1859 he held a protracted meeting and quite a number were added to the church.

One of the most loved ministers of the church, and the one who gave more years of service than any other minister was Joseph Craig who served from 1923 to 1935. His influence is still widely felt in the life of the fellowship. Only last year did he pass away at his home in Pittsburg, Pa. His remains were brought back to North Salem as his request was, and a fitting memorial service was held in his honor on Easter Sunday. His contemporaries counted him as one of the leading ministers of the state at the time he served North Salem.

Elwood Dunn, present director of Christian Endeavor work for the State of Michigan, served the church four years from 1939-43. He left a memorable record in youth work, giving the church many of its present leaders. Chester Hanson, who has the second longest record of service, was minister from 1943 to 1951. His record is one of spiritual growth within the church. He was a man of stewardship and his ministry influenced and lifted up the entire spiritual level of the fellowship. Also, in 1947, the entire church was redecorated, a gas heating unit installed, a beautiful carpet was placed in the sanctuary, and a rich-toned Wurlitzer electronic organ installed.

The late Jacob H. Fleece served the church longer as an official than any other one person. He died in 1910 leaving behind him a record of over fifty years as elder. A service of more than a half century marked throughout by patience, tact and Christian ideals.

For many years Joseph Waters, a son of Nathan, the preacher, led the singing. George Waters gave much time to the teaching of vocal music and was leader in the church singing for quite a while. Later on this work was taken up by Harney Waters and carried on until his death in 1915. He died at

the age of 72 with a record of 45 years of service in song. Few people enjoy singing as did Harney Waters. Age did not mar his voice nor lessen his zeal to sing. It was given him to keep that beautiful clear toned voice until he was called home.

From a small group of pupils who met to study the Bible in the early days, the Sunday School has grown to the present enrollment of 250, with an average attendance of 140. The school uses the graded lessons up to and including the Intermediate Department.

The Ladies Aid Society was organized in 1902, the Women's Missionary Society in 1917, the Women's Council in 1945, and the Christian Women's Fellowship in 1951. At present the C.W.F. gives strong support to the home and foreign missionary program of the United Christian Missionary Society of the Disciples of Christ. A Christian Men's Fellowship was organized and is gradually coming active in the life of the Church and community.

Through the years the church has supported and been active in the life of the Brotherhood. It supported the Emergency Millions program, the Wartime Service Fund, the Crusade, and now is engaged in the long range program of doubled-giving, doubled attendance and many other features to help meet the needs of a growing and expanding Brotherhood. The Indiana Christian Missionary Society, Purdue Christian Foundation, National Benevolence (Emily Flinn and Cleveland Children's Homes), Unified Promotion, Butler School of Religion, International Convention, Pension Fund, Indiana Camp and Conference Fund, Week of Compassion, World, National and State Councils of Churches, County Institute, State Convention and Christian Rural Overseas Program (CROP) are regular items of support in the church budget. In twenty years the per capita missionary and benevolent giving has increased from twenty-five cents to five dollars, while the membership total has remained substantially the same.

Under the ministry of Richard J. Berkey the church broke ground on July 22, 1956, for the erection of new educational and fellowship units. The building committee consisted of Carlos West, chairman; Mrs. Glen Duncan, treasurer; Mrs. Russell E. Gossett, finance chairman; Robert Hamilton, Mrs.

Harold Golden, Arthur Himsel, Everett Smith, Eugene R. Cooper, Sr. Mr. Cooper served as architect for the building and supervised construction. Much labor was donated. The building was dedicated on July 27, 1958.

At the end of June, 1957, Richard J. Berkey left the ministry of this church to become pastor at Winamac, Indiana. On September 1, 1957, Charles B. Barr came from Blue Mound, Kansas, to assume the ministry here.

September 19, 20, 21, 1958, the church was host to the Seventy-ninth Annual Convention of Hendricks County Christian Churches. Convention speakers were: Mrs. Joseph M. Smith, Mrs. Evelyn Wagner, J. I. Shockley, F. E. Davison, and James Kohls.

On July 1, 1958, the membership of the church was 353 resident and 81 non-resident. During the preceding year it had reported 10 additions by baptism and 11 otherwise. It had raised $17,551.90 for all causes, and had given $1163.76 for missionary and benevolent causes.

One hundred twenty-three years have passed since that little group of consecrated men and women met in the cabin home of Charles and Mary Fleece. Many changes have taken place, much history has been made. The simple gospel story has been told many, many times, yet it has never lost its sweetness.

To those pioneers we owe a debt of gratitude that can only be paid with service for the Master. Theirs was the task of building the foundation, it is ours to carry on.

Nathan Waters, the first minister of the church, left one of his prayers which is cherished by the congregation to this day: *"Remember the congregation with whom thy servant labored in days that are passed and gone. Water them with dews from Heaven."*

GRACE HADLEY DUCKWORTH
MILDRED EVANS
LYDIA WILLIAMS
RICHARD BERKEY
MARY D. MOUNT, Clerk
CHARLES B. BARR
North Salem Christian Church

PITTSBORO

The pioneers of Pittsboro and vicinity were hardy, industrious, God-fearing people who were as mindful of their spiritual life as they were of their civil affairs. However, it was not until twenty years after the settlement of Pittsboro in 1834 that any record was made of any attempt to organize a Christian Church in the community, possibly because of the already established Methodist Episcopal Church and the close proximity of the Brownsburg Christian Church, which was organized in 1837.

The Caywood and Parker families are among the charter members of the Brownsburg Church and the Hills, Hales, Wells, Hughes, and Chadwick, all of the Pittsboro vicinity, were later affiliated with the Brownsburg Church.

It was only natural that these pioneers from Kentucky should organize a church based on the teaching of the New Testament as proclaimed and expounded by the able and devout Alexander Campbell, with whom they were closely associated, and in some instances, related.

The writer is not aware of any written record of the visits of Alexander Campbell to the Brownsburg community, however, according to family tradition Alexander Campbell made occasional visits into the home of the Hunters and Parkers.

In the autumn of 1853 Elder Thomas Lockhart held a meeting in a grove on South Maple Street near the original town of Pittsboro.

In a historical sketch written by Uncle George D. Junken this meeting is described as follows: *"Uncle Tommy, as he was lovingly called, was at his best and delivered the Word in such convincing terms as to move saints and sinners. The result was several accessions by relation and confession."*

The original record of February 6, 1854, reads as follows: *"We, the members of the Church of God in Christ at Pittsboro do hereunto subscribe our names, professing to take the Bible for our rule of faith and practice."*

To this profession of faith was appended the following names as charter members:

CHARTER MEMBERS

John L. Parker
Dennis Clark
Alexander Adams
Joseph Wells
Asa Caywood
Thomas J. Weaver
William G. Parker
Ezekiel Clark
James M. Parker
William Dillon
Henry Carter
Stephen Hale
William Thompson
David A. Junken
Asa Veatch
Richard Gentry
Simon Wells
Nelson Faught
William Crabb
Henry Caywood
John Cundiff
William Wells
Asa T. Hoadley
John A. Benson
Elizabeth Thompson
Rebecca Hoadley
Sarah Jane Faught
Mariah Parker
Elizabeth Crabb
Sarah June Adams
Mary Jane Clark
Eliza A. Long
Mary Thompson
Elizabeth Thompson
Sarah Hale
Samira C. Parker
Susan Hale
Elizabeth Faught
Vileta Thompson
Mary Ann Holtsclaw
Amelia Dillon
Nancy Jane Holtsclaw
Eliza Cundiff
Barbara Carter
Rebecca Caywood
Elizabeth Wells
Abby Caywood
Rebecca Clark
Angeline Chadwick
Ruth Wells
Vileta Adams
Sarah Dillon
Martha Parker
Eliza Selch
Annie Weaver
Nancy Parker
Nancy Black

The newly organized congregation selected John L. Parker and Dennis Clark as elders, and James M. Parker and Alexander Adams as deacons. John C. Parker was clerk.

Joseph Wells, Dennis Clark, John L. Parker, Stephen Hale, and Asa Veatch were selected as trustees.

After the organization, the erection of the first church building was the first thing to consider and by united effort, liberal pledges of money, material and labor were forthcoming,

In Deed Record 18 page 194, Hendricks County Recorder's Office, John and Eliza Cundiff transferred a certain tract of land to Joseph Wells, Dennis Clark, John L. Parker, Stephen Hale, and Asa Veatch, Trustees. This deed is dated March 6, 1854, only one month after the first written record of the organization of the church. The deed mentions a consideration of $5.00. This plot of land is the site of the Grover Agan residence where still may be seen the rocks which served as foundation stones.

The building committee contracted with James Cundiff to construct a frame building 48x54 feet at a cost of $2,000. Work began in March, 1854, and reached completion in the autumn of the same year.

The contractor, James Cundiff, was the son of John Cundiff, and was a resident of Lizton.

Elder Lockhart was the regular preacher during the first five years and under his fervency and consecration, the church increased in numbers and zeal. Then for a period of several years the congregation was served by Aaron Walker, O. A. Burgess, Peter Russell, Butler K. Smith, W. R. Jewell, Samuel K. Hoshour, William Tharp and son Wallace, Luke C. Warren, Perry Blankenship, John Canfield, and Urban C. Brewer, most of whom held pastorates and conducted successful evangelistic services, adding 253 to its membership in a period of fifteen years.

According to the best available information the roster shows a minimum of 150 members after removals by death, letter, and otherwise, in the first score of years

Many of the members of the present congregation are direct descendants of these pioneer brethren who contributed so much toward the establishment of a Christian community.

It is unfortunate that the records of the early years are very meager and incomplete, however, a very neatly written account records the following election:

October, 1860. Harrison Acton elected elder.
Nelson Faught elected elder.
Daniel Kempton elected elder.
John L. Parker re-elected elder.
Alexander Adams re-elected deacon.

No mention is made of other officers or the terms for which those mentioned were to serve.

This very little is known of the activity of the church, the membership or other leaders at the outbreak of the hostilities between the states, however, the names of several veterans of the Civil War are among the members of a few years later. It is not known how many of these were members at the time of their enlistment. Again referring to Mrs. Fisher's *History of the Christian Church,* the following veterans are listed:

Wm. D. Lewis	Asa Davis
Luke Dillon	Samuel Jones
Leander B. Ashby	Ellis M. Weaver
A. C. Weaver	S. S. Wills
William Tout	Wm. H. Milam
Lewis Watts	Jesse Lacy
Charles C. Cox	John A. Jordan
James Pebworth	J. W. Clark
Enos Hornaday	William Jordan
Henry T. Kirk	

David Kempton, a minister, also served in the Union Army.

The next record bears the date of December 11, 1865, wherein a membership of 65 subscribed to the same declaration of faith and practice as that of February 6, 1854. There follows a roster of additions from January, 1866, through 1871. Notations indicate that in 1871, John N. Gifford was elected clerk, and Nelson Faught, John P. Smith, Dennis Clark and Samuel Smock were elected and ordained as elders; and James M. Parker and William N. Crabb were elected deacons.

In 1873 a second house of worship was erected by Andrew J. Cocherell on the site of the present church. Our older members describe this edifice as being sturdy and well-built, consisting of one large room, the sanctuary. The building had a seating capacity of approximately 350 and was heated by two stoves. The building was a short distance from the street with several beautiful shade trees shading the front yard. Sturdy hitch-racks surrounded the area to the rear to accommodate the horses providing conveyance for those attending services. The communion service consisted of plates and ordinary glass tumblers; the sacraments being prepared by the

ladies of the church. The bell was a gift of J. M. Wills and A. C. Weaver and was removed to the lawn of H. J. Woody when the present church was remodeled in 1924.

The new church was dedicated by J. M. Canfield who served his Lord as a minister for a half century and baptized more members than any of his contemporaries.

A statement of the church for the year 1875 showing number granted letters and number expelled:

Number of letters granted	12
Number expelled	11
Number moving away with letters	25
Number of deaths	3
Total	51

From the accompanying roster it appears that the membership numbered approximately 147. However, the roster of members subscribing to the declaration of faith and practice numbered only 115. Notations following the names indicate A. C. Weaver, Dennis Clark, and William H. Milam as having been selected as elders.

The membership roster of 1878 lists 158 members with A. C. Weaver, Dennis Clark, and William H. Milam as elders; Steward Wills and John T. Brumfield as deacons; and Basil Acton, clerk.

The minutes of a business meeting of January 24, 1886, called for the purpose of electing officers for the year are of interest. O. W. Hill presided at the meeting and after a series of motions concerning the procedure of conducting the election the following were elected as elders: Bro. Basil Acton, Bro. O. W. Hill, and Bro. Enos Hornaday. The election of deacons was next in order and resulted in the election of William Brumfield, Alonzo Hunt, James H. Brill, and Squire Thompson. G. D. Junken was elected clerk and Oliver Wells, treasurer.

Bro. Junken records a report of the Pittsboro Christian Church to the County Meeting held at North Salem in September, 1886. This is the first mention of a County Meeting.

The report is as follows:

1. Whole number of membership in full fellowship 186
2. No. received into Church by Baptism during the year 8

No. received by letter		7
No. received by commendation		2
No. reclaimed		1
Total No. Received	18	
3. No. dismissed for disorderly conduct		2
No. of deaths		2

Again on December 26, 1886, a business meeting for the purpose of electing officers for the year 1887 is recorded. The secretary was H. H. Weaver. Dr. J. H. Brill presided. A nominating committee consisting of Dr. Brill, J. H. Halfacre, J. T. Brumfield, Sisters Mary A. Brumfield and Acton nominated the following officers:

For elders: Wm. Y. Turner, J. H. Halfacre, Enos Hornaday and A. C. Weaver.

The deacons were S. S. Wills, George D. Junken, A. J. Rich, James Hale, John Petticord, Oliver H. Wells, and John W. Brumfield. The clerk was J. W. Potts. Bro. Sam Ashby moved a vote of thanks and appreciation to the retiring officers for duties rendered. The minutes added that communion services were held on the second Sunday in each month in which service a large part of the membership took part.

In 1889 the first mention of deaconesses is noted in the election of officers for the year. Officers listed were:

Elders: John A. Jordan, J. H. Brill.

Deacons: John Halfacre, G. D. Junken, Wm. Milam and William Lewis.

Deaconesses: Eva Lewis and Sarah Junken.

Clerk: Frank Junken.

On February 4, 1899, A. J. Cocherell presented plans and specifications for an addition to the church to a meeting of the board.

The board adopted a resolution to raise the money before entering into a contract. Bro. Edgar Daugherty, pastor, suggests raising money by February 25, 1899. At a meeting of the congregation he explained plans for improvement, and on June 17, 1899, the congregation received the report of the building committee and discussed the proposed plans and estimate of costs ($1,000.00).

On June 17, 1899, the following bids were submitted:

A. J. Cocherell & Son (Carpenter)	$ 915.00
G. D. Junken (Painting)	70.00
J. T. Waters (Papering)	40.00
Total	$1025.00

The Board of Trustees consisted of Dr. Charles Sowder, Frank Meyer, J. H. Palmer, and James Pebworth. They were the building committee.

This improvement consisted of the addition of an annex to the north of the old building which included a room for Sunday School purposes and a vestibule. The Sunday School room was separated from the auditorium by folding doors, thus providing more seating capacity. With this arrangement the pulpit was located on the south side of the church. Two stoves still provided the heat.

The church is very proud of the beautiful stained glass window purchased with the proceeds from two entertainments under the direction of Mrs. Nelle Weaver.

The first financial report noted was made on September 6, 1890, in another report to the County Meeting held at North Salem in September of that year.

The complete report follows:

1. Name of Elder ..... John A. Jordan
2. Names of Deacons ..... William D. Lewis, John Halfacre, G. D. Junken, and W. H. Milam
3. No. of Members last year 177
4. No. added by Baptism 2
5. No. restored 1
6. No. received from other churches 2
7. No. withdraw from .....
8. No. dismissed by letter 7
9. No. deceased during year 1
10. Periods when having preaching ..... 1st Lord's Day of Each Month
11. Name of Preacher ..... T. C. Coons
12. Do you observe Lord's Supper ..... Yes
13. Do you hold weekly Prayer Meeting ..... Yes
14. No. of members at present 169

For regular preaching	$312.00
For visiting preaching brethren	26.75
For wood, oil, and lamp fixtures	10.00
For Sexton	24.00
For District Evangelist	36.35
For Foreign Missions	12.00
For Johnstown Sufferers by Sisters of the Tryphernan Society	30.75
For Sunday School supplies	36.92
For Repairs on outside Church Building	43.15
For Improvement inside Church Building By Sisters Tryphernan Society	137.40
Total	$669.32

In January, 1891, the Rev. T. H. Kuhn of Indianapolis, conducted a meeting in which 51 persons made the confession and nine were added by letter.

Two of this number, Eva Pebworth and Nelle Weaver, are still living in the community and for 63 consecutive years have retained their membership.

Bro. J. V. Coombs, a prominent evangelist, conducted two meetings here between the years 1892 and 1896, the dates being indefinite. While on a visit to Pittsboro he was prevailed upon to conduct a meeting; he remained one week and had 27 confessions. Having been engaged elsewhere for a meeting, he had to leave the meeting in charge of the pastor, A. J. Frank, who continued another week receiving 26 confessions. It was at this time that Bro. Coombs introduced his new song entitled *"The Gospel Call."*

His other meeting was held in a tent on South Maple Street. A crowd of 700 people assembled on the first night and each night the crowds were larger and larger as this outstanding Hoosier evangelist proclaimed the Gospel. The solos of Mrs. Coombs, the large chorus and congregational singing were interesting features of the meeting. No record of the number of additions is available.

Ministers who served the Pittsboro congregation during the 90's were T. H. Kuhn, A. J. Frank, Jack Ashley, A. L. Ferguson, and Edgar F. Daugherty. Bro. Daugherty served as

pastor for three or four years and was a powerful factor in the church life. On August 11, 1897, the congregation elected as elders: Bros. R. T. Halfaker, George Junken, and William Tout.

As deacons: Bros. Edward Sawyer, Alonzo Hunt, Lee Ashby, James Hale, Robert Parker, Logan Halfaker, James Pebworth, and William Lewis.

Rev. Daugherty served several of the Hendricks County churches as pastor. Since leaving Hendricks County he served many congregations, the last being the First Christian Church of Muncie, Indiana.

Pastors continued to come each month until 1904 when Bro. Verle Blair was employed for half-time for the sum of $25.00 per month.

With the remodeling of the church in 1899, the building proved adequate and accommodating for a number of years. As the years progressed the building became inadequate for the growing congregation, and as major repairs were sorely needed it became apparent that the congregation must again undertake a building program.

The Official Board discussed the situation on May 25, 1919, and a committee was appointed to decide whether a new building should be built or the old one remodeled. This committee consisted of Ryland T. Halfacre, H. J. Woody, and Frank A. Haynes.

In January, 1920, a meeting of the congregation was held and a building committee was instructed to employ an architect to determine what could be done toward remodeling. A finance committee consisting of S. F. Cline, E. W. Sawyer, Murat Keeney, Mrs. Jennie Slagle, and Mrs. Essie Dale, was appointed to promulgate plans for financing the building project.

Time passed, and no steps were taken toward the actual building; however, a change in the personnel of the building committee was made necessary by the death in 1922 of Bro. Cline. Dr. O. T. Scamahorn was appointed to fill the vacancy.

On August 23, 1923, the contract for raising the old building was awarded to Barton Bros., of Danville; another committee having prepared plans for the remodelling by raising

the old building and adding to the front of the building. A vestibule and steps were also added and the interior was rearranged and redecorated with four Sunday School rooms, adequately and comfortably furnished, a baptistry, and choir loft.

A full basement was added, containing furnaces, kitchen, and ample Sunday School room. The simplicity, adequacy, and convenience attest the proficient manner in which those entrusted with the remodeling performed their work. It was a church home made possible by the careful planning of the officers and committees and the generosity of the members and the interest and encouragement of the pastors, the Rev. Mr. Moore, and the Rev. Mr. Leonard.

Contributions to the building prior to dedication amounted to $8,320.21. The pledges on Dedication Day amounted to $6,269.00. The total cost amounted to approximately $12,000. In addition to these cash offerings many members and citizens of the community donated 247 days labor. In fact most of the excavating, ditching, and cement work was performed by donated labor.

On July 20, 1924, Bro. C. W. Cauble, of Indianapolis, dedicated this church with the assistance of the pastor, the Rev. George F. Leonard. A committee consisting of Eva Pebworth, Frances Fisher, and Chester Parker assisted in planning and arranging the program. Bro. Cauble conducted the Sunday morning service but the afternoon program was devoted to music and fellowship. Several former pastors and members were present and participated in the program.

The formal dedicatory service was held on Sunday evening at which time Bro. Frank A. Haynes of the building committee presented the keys to Bro. E. W. Sawyer, who represented the trustees.

A complete list of all financial pledges for the building is recorded in the clerk's record.

In September, 1924, the community was saddened by the tragic death of Mr. and Mrs. Sawyer. Theirs were the first funerals held in the new church for which they had devoted so much time, effort and money. Mrs. Sawyer, daughter of Oliver and Sarah Hill, was the granddaughter of Eliza Leak Cundiff, wife of John Cundiff, donor of the first building site.

Not only in life had they remembered, for in Mr. Sawyer's will was left a trust fund of $5,000.00 to the church and $1,000.00 to the Sunday School, the interest of which was to be used for the general fund.

Five times since the establishment of the Pittsboro Church it has been necessary to defend the honor and integrity of our nation upon the battlefield. Each time the membership of the church responded to the call and valiantly defended the cause of a nation dedicated to the liberty and equality of mankind. I have previously mention the veterans o fthe Civil War. In 1898, three of our boys volunteered for service in the Spanish-American War: Ralph Wills, Charles Bell, and Luke Yeager.

World War I called many of our young men to service overseas and in the training camps of the United States. Our minister, Frank C. Huston, resigned his pastorate to accept a commission as chaplain of the 150th Field Articllery.

World War II came along and again many of our young men and women answered the call of their country. Others are still serving on the foreign fields and in the training camps, and we can only pray that some day soon they will all be home again, and we can say the honor roll is complete.

Mention has already been made of some of the earlier revival meetings; however, we would be remiss if no mention was made of those later years. In this connection we would like to mention the meeting in 1912 conducted by L. H. Graham under the pastorate of Bro. Sumner. Thirty-three converts were baptized.

In 1915, under the pastorate of Frank Huston, Bro. L. E. Sellers conducted a 15-day revival in which 141 were added to the church.

The regular pastors have been assisted from time to time by the following preachers and evangelists: Ira J. Chase, former governor of Indiana, J. W. Coombs, L. H. Graham, C. H. Winders, L. E. Sellers, the Rev. Mr. Barney, Ray Montgomery, Kenneth Thorne, and the Rev. Mr. Ashton.

Since the beginning of the pastorate of the Rev. James Shockley the church has held annual pre-Easter services. These annual two-week revivals have added to the spiritual uplift of the church and community.

The early history of the Sunday School is somewhat vague. However, as far as can be ascertained some form of Sunday School has been a part of the church since the organization. The earliest written record is in 1874 when A. C. Weaver was superintendent and the average attendance was 100. Throughout the years the Sunday School has contributed to the religious instruction and is an integral part of the church program. The largest attendance was 381 on Easter Sunday, April 16, 1954, under the pastorate of the Rev. R. R. Ohaver. The average attendance during the past year was 180.

The present officers are:

Kenneth Hamilton, superintendent
Murray Keltner, assistant superintendent
Ondah Evans, treasurer
Janet Broyles, secretary
Thelma Ragsdale, primary superintendent

These officers are assisted by a corps of very able teachers and workers. There are classes for the various age groups using the Graded Lessons in the Youth Department while the Adult Classes are using the Uniform Lessons.

The earliest records of the church bear evidence of the zealous work of the women who have always borne a large share of church responsibility and activity. It would be almost impossible to chronicle the various activities of the women in church affairs.

As already mentioned, two deaconesses were selected in 1889, and throughout the years the women have responded nobly, ever ready to give of their best.

For many years the Ladies Aid sewed as the center of the women's work, providing finances and decorations for church activities, also providing a source of charitable and beneficent activities.

In later years the Missionary Society provided a medium of missionary activities.

The Missionary Society was organized in December of 1926, with 36 charter members under the direction of Mrs. O. H. Griest and the presidency of Mrs. Pearl Cowley.

In 1949 the old Missionary Society disbanded in favor of the Christian Women's Fellowship, an organization to carry

on the work of all the women's organizations in the church. Every woman in the church is a member of this group and they continue to carry on the work of the Missionary Society and Ladies Aid, giving generously of time and funds to give aid on the foreign and home fields wherever God's work is being done and God's word is being taught.

It is unfortunate that no chronological record exists of the many ministers who so faithfully served the Pittsboro congregation. However, the following list was compiled from the sources available: Thomas Lockhart, Aaron Walker, O. A. Burgess, Samuel K. Hoshour, Luke C. Warren, John Canfield, A. W. Conner, Jack Ashley, A. J. Frank, S. H. Creighton, A. L. Crim, W. E. McGaughey, T. J Freed, W. C. Morro, George F. Leonard, A. L. Carney, D. Lee Andrews, Kenneth Stewart, Charles E. Shultz, Peter Russell, Butler K. Smith, W. R. Jewel, William Tharp and son Wallace, Perry Blankenship, Urban C. Brewer, Daniel Kempton, T. H. Kuhn, Edgar F. Daugherty, Verle Blair, W. D. Willoughby, W. V. Nelson, F. C. Huston, R. N. Cloyd, A. L. Ferguson, T. W. Sumner, Robert Andry, Harry Davis, James I. Shockley, and Raymond R. Ohaver, the present minister.

During the pastorate of the Rev. Robert Andry, the congregation adopted a set of by-laws governing the organization of the Church Board. These by-laws have been amended from time to time; however, the basic idea of annual elections for one-third of the board has been preserved. The original by-laws provided that no one could succeed himself in any office. This provision proved unsatisfactory and was amended the next year. Several members of the present board have served continuously for a number of years, devoting much time and talent to the work of the church.

The present church officers are as follows:

Elders Emeritus—Fred Robbins, S. L. Leak.

Elders—Emmett Wheatley, Edgar R. Parker, Chester Parker, Roscoe Leak, O. T. Scamahorn, James Knetzer, Hobart Ragsdale, M. O. Scamahorn, Harold Vest.

Deacons—Ernest Baldauf, Harlan Truax, Carl Shirley, Otis Sallee, H. A. Gentry, Sr., Roy Niggel, Hugh Parker, H. A. Gentry, Jr., Robert Bailey, Morris Dillon, Theo Buchanan, Murray

Keltner, Marion Parker, Clark Hamilton, Norman Worrell, Kenneth Hamilton.

Deaconesses—Mrs. J. O. Evans, Mrs. Roy Niggel, Mrs. Theo Buchanan, Mrs. Wilfred Martin, Mrs. R. F. Gregory, Miss Dorothy Julian.

Trustees—O. T. Scamahorn, Hildon Ayres, Albert Sloan.

Official Board—James Knetzer, chairman; Chester Parker, clerk; Roscoe Leak, vice-chairman; Emmett Wheatley, treasurer.

As we begin the second century of our church history we become more conscious of the heritage bequeathed to us by our forebears. May we pause in our busy life to offer a prayer of gratitude for the noble work which they have wrought. May we as beneficiaries of such noble heritage bequeath to our posterity a heritage of Christian homes and community wherein the love of Jesus Christ reigns supreme.

Edited by ROSCOE LEAK, 1958

PLAINFIELD

When Indiana, as a state, was but thirteen years old and much remained to be done in clearing the land to make it suitable for farming, a group of devout men and women, many of whom had migrated from North Carolina, felt the need to unite in a congregation which would have a common place of worship.

Dr. J. S. Ragan, in his *History of the Plainfield Christian Church,* quotes the following article written in 1878: *"As early as 1825, Elders Combs, Comer, Secrest, Root, and others began the proclamation of the Gospel Plan of Salvation as understood by this body of Christians; and sometime in 1829, Elder Combs organized thier first congregation in the county, near where Plainfield now stands."* This church was organized at the home of John and Edith Hadley with seventeen charter members—Ezekiel and Sarah Hornaday, Abijah and Sarah Cox, John and Edith Hadley, Jonathan and Ara Hadley, David and Ruth Carter, Hiram and Polly Green, Hiram and Lydia Hornaday, David and Elizabeth Cox, and Alexander Showber. John Hadley was installed as the elder and Abijah Cox and Jonathan Hadley as deacons.

Until a meeting house could be built, the congregation met in the homes of the members, or if the weather permitted, in the grove. The site selected for a church was on a knoll about three-fourths of a mile northwest of where Plainfield is now located. As their homes were simple and unadorned, so was their first church to be. A few large stones were used for the foundation, upon which were placed hewed logs for sills. For economic reasons, the structure was built of logs, which no doubt were hewed, since many of the pioneers were proficient in the use of the broad axe and adz. The house was built of clapboards with a large fireplace in one side where logs of considerable size could be burned for heating the room. In such a primitive church, that small group of Christian men and women worshipped until about 1840.

Early in 1835, Plainfield had been "staked off" by Elias Hadley and Levi Jessup. That site included only what is now the business part of the town. The land on North Center

Street where the former Christian Church stood was owned by David Carter and was covered with heavy timber. The story goes that in order to get it cleared, Mr. Carter told the people of the town they might have the wood for cutting it, removing the logs, and piling the brush. After this was done, he made a bargain with Isaac Osborn and Joel Hodgin which allowed them to have all they could raise on the ground for a year for burning the brush. So it was in that site of the church that they raised their first crop of corn.

The first building erected was a large frame building which was the first church in Plainfield. This served the congregation until the brick structure was completed in 1865, at a cost of $3,000. Mrs. T. C. Kendall, of Cartersburg, related that the bricks used in that church were made by the members, and it was the oxen belonging to her grandfather, Thomas Irons, that had trodden the mud to make the brick. In passing, it might be mentioned that the church just nineteen years later was the scene of the first commencement ever held in Guilford Township, in which fourteen members of the eighth grade participated.

This was the church home of the congregation for many years. The building was remodeled a number of times to help meet the needs of the members. During the ministry of Mr. A. D. McMurray, the basement was enlarged to accommodate more Bible School classes and to provide a dining room and kitchen. Later an educational unit was built and other minor changes were made.

In the one hundred and thirty years of the existence of the Plainfield Christian Church many ministers have made lasting contributions through their devoted service. The following is believed to be a complete list of those who have served the church: Michael and Job Combs, Louis Comer, John Secrest, John Hadley, Thomas Lockhart, Andrew Prather, Jesse Frazier, James McVey, John O'Kane, Love H. Jameson, "Blind Billy" Wilson, Nathan Waters, George W. Snoddy, Gilbert Harney, John Harris, George Piercy, John B. New, Butler E. Smith, Samuel K. Hoshower, James M. Mathis, Dr. R. T. Brown, Aaron Walker, Samuel Frazier, A. I. Hobbs, U. C. Brewer, M. B. Hopkins, Perry Hall, Are Hollingsworth, Luke

Butterfield, Madison Evans, O. P. Badger, Peter T. Russell, W. R. Jewell, George C. Flower, Brother Flower, Perry Blankenship, H. McCullough, John M. Canfield, John C. Miller, Nathan Wright, A. J. Frank, Brother Couch, William Holt, W. B. F. Treat, John H. Phillips, Brother Manker, A. M. Hall, Brother McCallum, L. E. Murry, S. H. Creighton, C. C. Redgrave, I. N. Grisso, Carl H. Barnett, F. M. Barney, E. S. Connor, F. S. Stamm, Orval Baylor, Hugh Shields, Harry Rector, Edwin Sweeney, W. H. Hedges, A. D. McMurray, A. C. Trusty, G. G. Daniel, E. M. Tomlinson, Daniel Morgan, James Morgan, Meredith Bergman, Robert Fife, and the present minister, Warren Robbins.

From the record of the board meetings, it seems that it was not until June, 1910, that an effort was made to procure a resident minister. It was then the board decided that it would consider *"the application of no preacher unless he will move into our town."* Mr. C. C. Redgrave, according to the memory of the older members, was the first pastor to live in Plainfield during his ministry here; however, he was followed at intervals by a number of young men who were students in the School of Religion at Butler University, who, of course, were not residents of Plainfield.

Because of the indomitable faith of those first seventeen members has been reflected in the leaders who have assumed the responsibility passed to them, the church has survived depressions and discouragements. Dr. J. S. Ragan—for many years an elder deeply respected by all who knew him—was one whose faith never faltered. During the depression, when the financial status of the church was most unstable and it seemed the expenses could not be met, he is quoted as making this statement to the official board: *"Never close the church door. I have been a member since 1880 and have seen the church in dire straits several times before. I believe we can and will pull through. We always have."* The doors were not closed, and through prayer, faith, the earnest efforts of its members, and the excellent leadership of the ministers, the church has grown from a struggling, part-time functioning organization to one of hope and promise.

It should be mentioned that during the ministry of W. H.

Hedges, a number of teachers from the Christian Church, as well as from the other churches of the town, were supplied to meet with the boys of the Indiana Boys' School each Sunday morning for a presentation of the Sunday School lesson, a practice which was followed for many years. The Christian relationship between the church and the institution was still furthered by the work done by Mr. and Mrs. A. C. Trusty, who served as chaplains, and by Mr. Meredith Bergman, who later occupied the pulpit at the Boys' School, and also acted as a consultant. The institution now employs a full time chaplain —the Rev. John Drollinger, whose membership is with the Plainfield Christian Church.

The Bible School was organized on the first Sunday in April, 1848, with James S. O'Dell as superintendent. During the intervening years, changes and adjustments have been made to meet the needs of the congregation more adequately. At the present time the group divisions are as follows: Cradle Roll, Nursery, Beginners, Primary Department, Christian Helpers, Live-Wires, Junior High Boys, Junior High Girls, Young People's Class, College and Career, Friendship Class, Women's Bible Class, "99" Men's Class, Fidelity, and the Kum Dubble class. In addition to these, special classes such as teacher training, inquirers' classes and converts' classes are held. Mr. Richard Knoll is general superintendent of the Sunday School, assisted by Mr. Charles Smith.

The youth of the church meet at 6:00 o'clock on Sunday afternoon for their own study and discussion groups, following which they form the choir for the evening church service.

The Christian Woman's Missionary Society was organized March 12, 1891, as an auxiliary to the Christian Woman's Board of Missions, and during the same year was merged into the Woman's Foreign Missionary Society. The first officers were: president, Mrs. Lou Lyons; vice-president, Mrs. Nan Reagan; secretary, Rebecca Kime; treasurer, Mrs. Mary Strong. In reading the minutes of those first meetings, one is impressed with the sincerity of purpose and the determination to make the organization a vital factor in the church. The programs included devotions, a paper or talk on missions, often times sewing for some "needy" person, and plans for helping some

one of the church or community. A free will offering was taken at each meeting, which, according to the record amounted to from ninety cents to two dollars. The ladies resorted to such money-making projects as strawberry suppers, coffee and cake socials—*"at the price of ten cents to be paid at the door"*, ice cream and fruit suppers for twenty-five cents *"to be paid at the door of the Town Hall"*, where they were held ,and socials with a five-cent admission charge. Mrs. Belle Tansey of the Plainfield Christian Church, was a member of this organization. The first missionary society seemed to perform, in addition to its contributions to missions, much of the work that was later taken over by the Ladies' Aid Society.

The exact date of the origin of the latter organization in the local church has not been ascertained; but from the earliest times the ladies have taken over whatever tasks needed to be done. Not only have they helped in a financial way but they have given both moral and spiritual support whenever it was needed. They have served as a link between the church and the community, supplying the needs of the unfortunate, whether those needs be food, clothing, or service.

In the fall of 1952, both the Missionary Society and the Ladies' Aid Society disbanded as such, and in September of that year a new organization—the Christian Service Fellowship —embracing all the women of the church, was organized. The officers elected were: president, Mrs. Edward Roberts; first vice-president, Mrs. Hubert Garner; second vice-president, Mrs. Joe Jones; recording secretary, Mrs. Daniel Cain. Six corresponding secretaries were chosen, whose duty it is to keep in close contact with the missionaries in designated fields. The first vice-president is in charge of service beyond; the second vice-president is concerned with local service. The officers are assisted by seven chairmen and their committees, each of which has a specified field of service.

The objectives of this organization are to further Christian fellowship through service, to spread the gospel throughout the world, and to bring the spirit of Christ to this community. The theme is *"Serving Christ as we Serve Others."* Meetings are held monthly, at which time the program consists of a worship period, music, and the study of a particular mission

field. Work days are also planned for carrying on civic and philanthropic projects. Both the attendance at meetings and the contributions for missions have increased materially since the organization of the Christian Service Fellowship, as compared to the former plan of the women's organizations. With the growth of the church, the mission work has expanded to include twelve fields and one missionary of living link status; consequently the number of correspondents in the C.S.F. has been increased to thirteen.

One of the beautiful and inspirational occasions of the Easter season is the vesper service which is observed on Palm Sunday. The program was first presented in 1936 by the Friendship Class, composed of young men and women then taught by Mrs. J. R. Johnson. The first service met with such whole-hearted response that the custom has continued annually.

In 1944, Mr. Meredith Bergman, with his bride Kathleen, came to Plainfield as the minister of the Christian Church. Under his leadership the membership began a gradual increase, which has continued. Through a spirit of good fellowship and cooperation, the church was able to accomplish most gratifying results in a material as well as in a spiritual way. At his suggestion the baptistry was elevated to a position back of the choir; beautiful velvet hangings, were draped from the ceiling to the floor of the arched wall in front of the baptistry. This arrangement added much to the impressiveness of the ordinance of baptism. A grand piano was purchased, especially for Sunday School services; and a concerted effort of a very short time resulted in contributions sufficiently large to purchase a long-desired organ.

Upon Mr. Bergman's resignation in 1949, Mr. Robert Fife was called to serve as pastor of the church. After his arrival, he and his family became not only a vital part of the church but of the community as well. At the close of Mr. Bergman's ministry in Plainfield, the church decided to build a parsonage to satisfy a long felt need. As a result of the earnest cooperation of the members, many of whom donated hours and hours of labor, and their generous gifts and monetary contributions, a beautiful stone house was erected on South East Street and

paid for within a year. Mr. Fife and his family were its first occupants.

With the coming of new industries into Plainfield, the population of the town increased so greatly that it seemed impossible to work out any plan by which the structure which had served as the church home since 1865 could be made adequate to accommodate its increasing membership; therefore at Mr. Fife's suggestion, a committee began to look about for a suitable building site. In 1951, after much careful deliberation, two and one-half lots located at the corner of Masten and Buchanan Streets, were purchased for a new church. This location, which is in a new addition east of the main part of town and one block south of Road 40, seems to have been a wise choice, as indications are it will within a few years be the center of the town's population.

Two years after the purchase of the ground, the sum of money agreed upon as a goal which would safely justify the erection of the building had been raised; and on March 21, 1954, on the one hundred twenty-fifth anniversary of the church, fitting ceremonies were observed with a full day's program. The morning services were attended by a capacity house, after which dinner was served in the dining room of the church to many guests and members. At 2:30 o'clock, a special program centering around the past, the present, and the future, was presented in the sanctuary. Following this, an impressive service of dedication and ground-breaking took place at the site of the new church, where Mr. Fife offered prayer and gave the Act of Dedication, after which six shovelfuls of earth were turned by Mr. Fife; Louis Lambert, chairman of the official board; Robert Schinbeckler, chairman of the building plans committee; Raymond Johnson, an elder; Richard Knoll, president of the Young Adult Group; and Bruce Trent, president of the Youth Fellowship.

In May, after five years of dedicated service, Mr. Fife tendered his resignation, effective September, 1954, to accept a position on the faculty of Milligan College. The members, realizing that time and careful consideration would be needed in order to fill the vacancy adequately, appointed a pastoral committee to assume the task of selecting a minister. In the

meantime, Mr. B. H. Bruner, a retired Christian Church minister, very ably filled the pulpit.

In September, Mr. Warren Robbins, the minister of the Jamestown Christian Church, was called to serve the local church. He with his wife and three children moved into the parsonage in November, and he began his ministry here the first Sunday in December, 1954. Under his leadership the congregation has continued a marked growth in numbers and Christian fellowship.

During his ministry, the new church actually materialized, although the building plans committee under the chairmanship of Mr. Robert Schinbeckler, had worked intermittently for about two years to determine the needs and to make plans for a building that would best satisfy those needs.

The Board of Church Trustees was increased to five members with Mr. Donald Wiggins as chairman. On June 7, 1954, the trustees made an agreement with the Gwaltney Brothers, building contractors of Indianapolis; and the building was begun in August, 1954, following the plans designed by Kenneth Williams, architect, of Kokomo. The structure is made of Bedford stone in L-shaped design. On the first floor are the sanctuary with an overflow room at the rear, a parlor, the pastor's study, church office, nursery, and dressing rooms for baptisms. The second floor provides class rooms, a balcony facing the rostrum, and rest rooms. In the basement are class rooms, the fellowship hall, and the kitchen. Nineteen rooms are available for Sunday School classes on the three floors; the seating capacity of the church is about six hundred.

The last meeting in the old building, which in the meantime, had been sold to St. Mark's Episcopal Mission, was a vesper service and fellowship supper, held on March 27, 1955, at which time tribute was paid to the founders and to the members who have remained true to the cause for which the first church was organized. Although many of the older members departed with a feeling of nostalgia, they entered wholeheartedly into the happiness shared by all who worshipped for the first time in the beautiful new edifice on Palm Sunday, April 3, 1955, thus realizing the dream for which many had prayed, planned, and worked for many years. A capacity

house listened to an impresive sermon by Mr. Robbins and to the beautiful and inspirational music of the choir.

Formal dedication services were held on May 15, with Mr. Robbins presiding. The dedicatory sermon was delivered by Mr. Fife, who used as the basis of his address, *"The Confession of Faith, the Symbol of Hope, and the Embodiment of Love."* Music was under the direction of Mrs. Robert Maxwell with Miss Carolyn Johnson at the organ and Mrs. Robert Schinbeckler at the piano. Mr. and Mrs. Leonard Harris gave a beautiful rendition of *"The Lord's Prayer."* Mr. Donald Wiggins, chairman of the board, gave the welcome speech and made the introductions; Mr. Robert Schinbeckler, chairman of the building committee, received the keys of the church from Mr. Leonard English, contractor representative; Mr. Buford May gave the invocation; Mr. Lowell Morgan, the offertory prayer; and Mr. Douglas Dickey pronounced the benediction.

Following the formal service, the guests were invited to the Fellowship Hall for the reception. From two beautifully appointed tables, refreshments of punch and cookies were served to many of the six hundred members and friends who had attended the service.

Much of the credit for the beautiful new edifice goes to the very efficient men and women who served so faithfully in official capacities, but recognition must also be given to all the "unsung heroes" who worked behind the scenes. The fruition of the hopes and plans was greatly expedited by the generous gifts of money, supplies, and equipment, and by the ceaseless hours of hard labor donated by the men and women of the church. The rapid growth in membership now creates the need for more space and plans are in progress for an addition early next year.

In the five years of Mr. Robbins' ministry in Plainfield, many have been added to the church, and the present resident membership is over eight hundred. A gradual increase in members continues. Mr. James Kohls has served as Youth Minister for several months and has developed a large group of enthusiastic young people.

The beauty and serenity of the sanctuary, the inspirational

messages of the ministers, and the beautiful music of the choir, have added much to the essence of the true Christian spirit—love, joy, peace, faith, hope, humility. The aim is that these Christian virtues may be reflected in the life of the church as a whole and in the lives of its members as individuals that the light of Christ may shine in this community and throughout the world.

Historical Committee:

BERYL SANDERSON JESSUP, chairman
BELLE TANSEY
MAE JOHNSON
EFFIE JESSUP

STILESVILLE

The Stilesville Christian Church was organized in 1834. The first building, of logs, stood in the northeast corner of a little cemetery and was named Walnut Grove Church. This cemetery is located on the Stilesville-Eminence Road, about a mile south of town on the Warren Stringer farm. The church grew rapidly until the years of unrest before the Civil War. A few faithful members kept it going until after the war. The church was moved to Stilesville in 1843 and a frame building was erected. At the centennial observance in 1934 the original location of the church was marked by a bronze plaque on a large boulder. A young adult Sunday School class, The Happy Hustlers, were responsible for taking it upon themselves to see that this site was permanently marked.

Since the church was founded many inspiring "protracted meetings" have been held. In the fall of 1865 a five week revival was held with about 50 members being added to the church roll. At this time the Sunday School was organized with James Matlock, a local merchant, as superintendent. Also during this period an organ was bought and Miss Mary Crutchfield and Mr. J. L. Osborn served as organists for many years.

Elder A. J. Frank held a meeting in January of 1878 with about sixty new members added. The same winter, the frame building burned, and the present brick structure was erected. The records, books and papers were destroyed in the fire, therefore no authentic statements regarding the original organization are available except from tradition; yet this is practically accurate. The last surviving charter member of the original congregation, Mr. Daniel Osborn, died in 1891. Before his death he related many incidents of the Walnut Grove membership to his son, Mr. J. L. Osborn. According to Mr. Osborn the original membership included: George W. Snoddy, Martha Snoddy, Daniel Osborn, Mary Osborn, John R. Robards, Sarah Robards, James Snoddy, Rachel Snoddy, Malinda Snoddy, Ellen McAllister, Amanda McAllister, James Mathis, who was also a pioneer preacher and for many years editor of the *Christian Monitor*, Mrs. James Mathis, John Mathis and Mrs. John Mathis.

About 1893 a few of the ladies of the church met and organized a "Ladies Aid Society" with approximately a dozen charter members. Mrs. J. N. Green, Miss Rachel Osborn, Mrs. Olive Elmore, Mrs. Louisa Rose, Mrs. Anna Shields Johnson, Mrs. Manerva Shields Hunter, Mrs. Florence McAnich, Mrs. Nancy Jane Smart, Mrs. Mary Masters, Miss Nancy Appleby, Mrs. Sarah Speer, and Mrs. John Milholland. This group proved to be of great benefit to the young church. In 1911, at a meeting at the home of Mrs. Robert Pounds the name was changed to "Social Helpers," with Mrs. Pounds acting as the first president. Up to the present time the ladies of the Social Helpers have continued to carry on projects that are a great help in the community as well as the church itself. Several members of this organization are also members of the C.W.F. They meet to learn of the work the church is doing in other lands and also to aid missionaries through their efforts.

In 1928, a Sunday School class of young married people was organized and called the Happy Hustlers. They have really been that and through their efforts an addition of two classrooms and basement was built in 1937. Much of the labor involved was donated by members of this class. Mr. Schuler Arnold is the present teacher of this class.

In 1935, another Sunday School class was formed to be known as the Win-A-Couple. At present they are considered the most active adult class. They have recently purchased a tract directly behind the church and hope to be able to build an addition to the church in the near future. Mr. Ed Evens has been a truly guiding teacher to this class. Mrs. Ruth Owens is his assistant.

The average attendance of the Sunday School in 1953 was 100. The greater part of this number are young people, who are divided in classes according to their age group. Miss Mary Alexander has served as superintendent of the school for the past three years.

According to the records of ministers of the church serving before and after the reorganization in 1880, the names appear as follows: Perry Blankenship, organizer; James Blankenship, James Mathis, John Mathis, J. L. Martin, Elijah Goodwin, George W. Snoddy. Thomas Lockhart, Henry R. Prichard, L.

C. Warner, Thomas Piercy, J. M. Canfield, Newton Wilson, Milton B. Hopkins, the Rev. Mr. Bauserman, Daniel Somers, U. C. Brewer, A. J. Frank, S. M. Connor, James Connor, A. H. Moore, J. C. Miller, the Rev. Mr. Gilcrest, A. M. Hall, W. H. Brown, O. H. Bratton, B. F. Treat, Henry Ashley, E. Dobson, George Hall, Chester Fiddler, E. B. Scofield, Adison Crabb, B. L. Allen, Ashley Johnson, the Rev. Mr. West, the Rev. Mr. Hootman, the Rev. Mr. Gray, the Rev. Mr. Mulligan, L. C. Groseclose.

Ministers who have served the church in the last 25 years are: Glenn Tudor, Chester Gregory, Charles Mull, E. C. Cameron and Paul Robinson. In 1941, and during the World War II conflict, three ministers were called to serve as chaplains: Harold Hanlin, Ralph Bennett, and Vern Kullowatz. Earl Starkey also served at the time of the war.

In 1945, a full time ministry was started with Blair Sparks as the first minister, followed by Glenn Harrison.

In 1947, a modern brick parsonage was built on the lot south of the church and Kent Bates was the first minister to occupy the new home.

Following Mr. Bates was Eugene McFarland and Ivan LaValley, who started his ministry here in January, 1954. Our present minister is David Covey, who has, with his wife, proved very capable leaders and our church has prospered.

Eldership has consisted of the following members who served as deacons for the time being. Daniel Osborn served as elder continuously from the organization of the church in 1834 until his death in 1891. Other early members who served faithfully were: George W. Snoddy, John R. Robards, Dr. J. N. Green, Casper Robards, John W. Brown, T. B. Osborn, Allen Rose, W. H. Brown and W. A. McAnich. After the Spicer Evangelistic Meetings in 1911, the church was reorganized and the following officers were elected: T. B. Osborn, William Buis, Samuel McCallum, William Fisher, William McAnich, and Wesley Johnson. During the ministry of the Rev. Mr. Crabb in 1914, other officers were elected as follows: T. B. Osborn, Samuel McCallum, Robert E. Rhea, and W. H. Brown. In 1924, William Dyer, Schuler Arnold, Robert Rhea, Chester Gregory and Albert Reitzel joined the eldership and Mr. Arn-

old, Mr. Dyer and Mr. Reitzel are active in handling the affairs of the church at the present time. In recent years Wayne Clawson and Wendell Owens have been added to this group. Loyd McClellan has served as chairman of the church board for several years.

The church is very proud of the choir that has been well trained by Mrs. Rhema Gobert, who is music instructor in the Stilesville High School.

The facts contained in this history are taken in part from the history compiled in 1926 by Mr. J. L. Osborn.

MRS. CLARA REITZEL.

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